

# Christian Faith and Life

*Combining The Bible Champion and The Essentialist*

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## EDITORIAL

### The Church of the Living God and Its Mighty Ministry

THE Church of the living God! What is it? It is that group of men and women who have united themselves to God as He has made Himself manifest, a living, acting personality in history. There is something about such a group that moves one to enthusiasm. Men united to that mighty, creative Will, which maintains and energizes the universe.

Catching this note of enthusiasm for the Church in my expressions, a gentleman said to me some years ago, "I cannot understand your idealization of the Church. What are you going to do with the corruption of the mediaeval Church? What are you going to do with the hideous brutality, hatred and blood of those centuries of persecution during the Reformation?" I replied, I recognize these blemishes upon the Church's history, but I see the Church itself as carrying in its heart a vision of sublimity which is the noblest thing I know. This vision is the very life of the Church, it is its innermost reality. In the Church is the expression of all sublimity; in it is the one answer without us to all the aspirations of our souls within. The Church itself is the fellowship of this vision, the fellowship of this hope, the fellowship of this historic promise.

As an institution it is forever pointing men above; above the lusts of the flesh, above the sins and prides of life, above life's failures, above its pains, above the shadows of age, and the last darkness of death. The Church with its upward pointing steeple stands in the world forever crying to men Life! Life! Eternal life! This is the Church. There are four factors that constitute it:

1. Man's aspiring soul, with its mysterious, unescapable sense of the infinite.

2. That mighty movement of the living God in history, which came to its revelational and redemptive climax in the stupendous fact of Christ.

3. The human fellowship: Those who have experienced the solution of life by faith in the truths of their souls, and in the divine self-manifestation in history.

4. The Holy Spirit.

The first of these factors is universal, no matter whether it be in the life of the savage or the savant, the soul of man inevitably aspires. It is his sense of eternity, his sense of the boundlessness of space; his sense of freedom, his sense of responsibility, of God, and of immortality. And the pagan religions with their fetishes, their amulets, their totem poles, no less than Christianity, manifest these intuitive infinities.

The second factor,—that of the divine invasion of history—is also universal. In all ages and to all peoples, the living God has made Himself manifest in some measure, but in Israel and for the whole race He has made a peculiarly full and significantly redemptive self-manifestation. This divine incoming into human history is recorded for us in the Bible, and its climax is the incarnation of His eternal Son, born of a virgin, crucified for sin, risen, triumphant, ascended.

The third factor, the human fellowship, is the multitude of those who have found life's solution by faith. Three hundred millions of these are now living and there are billions when the triumphant hosts gone before are added to the living company. Here is a noble



multitude which transcends all life's differences, whether of nationality, age or race. How well the *Te Deum* sings of them: "The glorious company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs, the Holy Church throughout all the world."

And then last, there is the mystic Holy Spirit, the blessed inner helper, the inner illuminator who makes the Saviour and His Kingdom a certainty in our hearts.

This four-fold institution is the Christian Church, the Church of the Living God; the noblest value in all history. It points life upward, it exalts. It has changed the face of the centuries. It has abolished paganism's desolation of death, giving men in place of this dark tragedy a glad some home-going, a vision of angels, and an angel song.

There is perhaps no better single recent instance of the transforming power of the Church and its holy faith than that of the passing of Dr. Floyd Tomkins. His splendid ministry on earth ended suddenly amid pain; but the reaction of his family was not a sense of death. His daughter said to me, "Father's passing was a translation; there was a chariot of fire. I know that he is working now in the other world, forever serving in the purpose of God." No wonder they sang at his funeral service

Ten thousand times ten thousand  
In sparkling raiment bright,  
The armies of the ransomed saints  
Throng up the steeps of light:  
'Tis finished, all is finished,  
Their fight with death and sin,  
Fling open wide the golden gates,  
And let the victors in!

Today we are neglectful, and partly also in revolt against this vision and promise. These phenomena, however, simply manifest another temporary sag in the progress of the ages. Inevitably men will turn back again. They will turn back as certainly as tired children turn home at night, when hungry and weary of their play. Men cannot live and maintain advanced social institutions without faith in the Church's whole sublime vision. The current rationalism of the universities is largely a manifestation of the current intellectual superficiality, and partly also of the current pride and sin. It is the soiled heart that cannot see the high vision. It is the false, proud heart that will not have it. But men will come out of this negation, they will come back to faith. If they do not,

they will pay. They will pay socially and economically; and the costliness of that accounting will make the present depression seem like prosperity. Deism in England resulted in moral decay, and this was followed, in the opening decades of the eighteenth century, by a social and economic inefficiency, that almost pauperized the kingdom.

Similarly French Rationalism introduced into Prussia by Voltaire through the patronage of Frederick the Great, greatly reduced the social efficiency of that kingdom, so that at the end of his reign Frederick the Great said he would willingly have given his best battle if he could have placed his people again where he had first found them at the death of his father, and before they had felt the influence of Voltaire (Hurst, *Hist. Rat.* pp.123,124).

The French revolution dethroned God, substituting a Parisian harlot, who impersonated reason. But the people soon wearied of the proud emptiness they had set up, and the revolution re-enthroned God.

Nor will the Russian experiment succeed, it cannot succeed. For a while peasants, who never have had anything, may be stimulated to enthusiasm by the promise of material abundance, but the thrill cannot endure. Nor will the exalting intoxication of freedom endure; nor yet that wilder intoxication, the illusory freedom of Atheism. These glories will pass and leave life vacant, meaningless. When this sense of vacancy, purposelessness, sweeps over Russia, men will turn back to God and the Church, or else their morals will collapse completely, and a great people will slip down into primitive barbarism.

An American youth, who had become imbued with atheistic ideas in one of our great eastern universities, said to me just a week or so ago, "Sometimes I still thrill with my new ideas of life, but most of the time now I abhor myself." Let us make no mistake: it is the Church's life of faith, its promise of fulfillment for humanity's infinite aspirations that has energized the progress of the centuries. The present depression in America is but a resultant of the people's moral and spiritual failure; and the reason our economic recovery is so delayed is largely to be found in the fact that the Church today is hesitant in its spiritual message. As a result, the people can find no sure basis of confidence, no immovable rock upon which to rest their feet for the new ascent.



It is admitted that Jesus Christ divides the ages. No historian will deny the assertion; but Jesus Christ is of value for men only through the Church. It is the Church with its four-fold foundation that in fact divides the ages, and has made Jesus Christ

the effective civilization building energy of modern times. I know of no better apologetic for Christianity and the Church than a review of its accomplishments, as manifest in the progress of man's social and political institutions under its influence.—*H. P. S.*

## Gesta Christi

**E**VERY Movement of human advance has been more or less closely associated with the toil and sacrifices of the Christian Church. Within the circle of its influence human liberty has unfolded, science has made its stately, magnificent advance, culture has widened, wealth has increased, love has been enriched, art has been ennobled, and hope has been multiplied.

We are living in the midst of the temperance reform, and some of us are old enough to remember the climax of the great slavery reform back in the sixties. These two movements are only a small part of the total social fruitage of the Christian Church. That this is true will be questioned only by the uninformed. Steadily across the years the Christian Church has made for the ennobling of the race, and for the creation of institutions of helpfulness and freedom. This uplifting influence is the most striking fact in human history. Jesus Christ divides the ages. Before Him everything is physical force, tyranny, oppression; but this side His incarnation, death and resurrection, there has been a steady movement of advance. Humanity has risen toward its destiny; increasingly the race has been set free.

### Church and Womanhood

In paganism everywhere womanhood is degraded, oppressed, despised; but in the paganism of Jesus' day, the curse of low ideals had markedly affected women themselves. They were flippant, untrustworthy, sensual. The Church's elevating influence upon womanhood was perhaps its earliest social fruitage. It uplifted them. It appraised them no longer as the pagan world had done,—physically. The Church recognized woman's spiritual sensitiveness, her self-reverence, her gift for love. It developed these things. It gave to the world a new kind of womanhood.

### Church and Childhood

Similarly the Church found childhood ty-

rannized. Girl babies in particular were often cast aside upon the streets or thrown into the rivers. Against this dreadful abuse the Church preached with passionate protest. Rome resisted. At last, when Constantine came upon the throne, such child murder was brought partly under control; but its complete eradication had to wait for the final overthrow of the pagan empire and the rise of a new civilization.

### Licentiousness

In the old pagan world, again, licentiousness was rampant. The feasts of Rome were orgies of drunkenness and sensuality. The Church lifted life out of these things. It established the sanctity of the home. As early as Charlemagne the New Testament principle of divorce was accepted as the order in the whole Roman world.

### Class Consciousness

In paganism class consciousness was universal. The world was divided into Greeks and barbarians, into bond and free, and the Jews had no dealings with the Gentiles. The Church set in motion such equalizing forces as its truth of a universal divine redemption, and the principle and practice of brotherhood. It excluded class consciousness by the very ardor of its humble, grateful worship of the Redeemer.

### Forgiveness and Mercy

It found private vengeance not only the general practice, but the actual ideal. The man who did not resent and avenge a wrong done to himself or his friends, was regarded as mean-spirited. Either he must avenge himself upon those who have wronged him, or else he must despise them, proudly disdaining to recognize the injury they had done him. The Christian Church displaced these ideas both in ideal and practice, and stood the cross of the Saviour in its place as the new pattern for men.



When the Church was instituted judicial penalties were nearly all extreme. The death penalty was inflicted for trifling offenses. This severity was early affected by the impact of Christian mercy. Said Charlemagne speaking against such inflictions: "The Church abhors blood." King Ethelred of England about two centuries later declared similarly against the too frequent use of the death penalty as being a "destruction of the handiwork and redeemed possessions of God."

In the execution of Roman justice, witnesses were often examined under torture, and slaves were never examined in any other way. Church councils thundered against these things. The Archbishop of Lyons as early as 826 opposed the judicial ordeal. The practice of torture was largely eliminated toward the close of the first millennium, but it came back with the renaissance, and finally disappeared during the mighty moral and religious tide of the Reformation in the sixteenth and seventeenth centuries.

#### The Church and War

In the days of the old pagan Empire war for plunder was an established principle. Rome recognized the right of any nation to take by force whatever it was able to take, and keep whatever it was able to keep. During the early days of the Christian movement there was some considerable support of the idea of absolute pacifism. Many Christians refused to bear arms under any circumstances. The Church as a whole, however, did not take this extreme position; but it did steadily seek to promote peace. One well-known movement for peace was the "Truce of God" during the dark ages, which prohibited private warfare on certain days. The Church also sought to promote arbitration in the settlement of disputes.

#### Reverence for Life

In the old Roman world life was cheap, murder was common, and the aged as well as infants were often exposed for death. The Christian Church recognizing the sanctity of all life definitely challenged these barbarities.

Slavery in ancient Rome was more common than freedom. Any nation or persons might become slaves if conquered in war. Greek school masters were slaves to Roman citizens. The practice of capturing travelers, enslaving them, and holding them for ransom, was an established industry. The

Church opposed these abuses vigorously, and promoted the manumission of slaves. As early as 119, Hermas, a Roman prefect, having been converted, freed 1,250 slaves and baptized them all. Redemption of Christians from slavery was a standard form of benevolence in the Church of the first centuries. Pope Gregory the Great at the end of the sixth century proclaimed that inasmuch as the Redeemer had taken upon Himself humanity to restore us to liberty, so it becomes us to restore those whom nature made free, but whom the laws of nations had made slaves, to their natural condition. At the Council of Chalons in France forty-two bishops prohibited the selling of Christian slaves to go outside the kingdom, and went on to point out that the highest piety and religion demands that Christians be removed entirely from the bonds of servitude.

Many rituals used in the manumission of slaves are preserved to us. King Alfred of England made use of the Mosaic principle of law, that the bondman goes free in the seventh year. Edward the Confessor taught the equality of all men in the tenth century. The English clergy openly denounced the institution of slavery in the eleventh. Knut the Holy abolished slavery in Norway in the year 1090. In 1171 a Church Council in Ireland declared all English Christian slaves free. Slavery had totally disappeared in England at the time of the Reformation, and thirty-seven Church Councils had taken action in the interest of human freedom.

#### The Gladiatorial Show

In the Roman world an extraordinary amusement event was the execution of a criminal in the arena. Armed with a weapon scarcely larger than a penknife the helpless individual would be exposed to attack by a tiger or a Nubian lion, while Rome sat by thousands to gaze upon the spectacle. In addition to this revolting abuse, trained gladiators fought each other to the death, and thousands were actually slain for the amusement of the populace.

From the beginning the Church challenged this brutal irreverence for human life, this darkest degradation of paganism. It was finally abolished by the heroic self-sacrifice of the Monk Telemachus, who leaped into the arena, and with his own body separated contending gladiators. He died a martyr to his convictions, but the Emperor Honorius abolished the gladiatorial show.



### Church and Education

In paganism education was largely confined to the upper classes, and the masses were illiterate. The same is true of paganism as a whole today. From the beginning the Christian Church has been an educational force. It has had its own schools from the second century. As early as 529 priests were ordered to train young readers in their homes. In 799 the Council of Orleans ordered that priests should train all children in the rudiments of learning. In 813, the Council of Chalons ordered that Bishops provide schools where Scripture and the elements of learning should be taught. In 789 Charlemagne ordered monasteries and bishops to maintain schools for the instruction of the poor. From the beginning of the Reformation popular education was insisted upon as a fundamental responsibility, and with the spread of Protestantism the education of the masses has become general. This is especially true in the Protestant world.

### Institutions of Mercy

The Church has been the pioneer in the development of all institutions of mercy. Paganism had no hospitals, no asylums, no orphanages. The development of these has been a part of the gift of the Church. The great benevolent activities of St. Basil, of St. Gregory and of Bishop Cyprian are examples. Julian the Apostate was so impressed with the benevolences of the Church that he undertook to institute pagan hospitals as a means of halting the progress of the Christian religion. Similarly, again, with homes for the aged and orphanages for fatherless children, paganism knew nothing of these things, they originated in the compassion and brotherhood of the Christian faith. Bands of homeless children are still a common sight in the pagan world, but it is a rare sight if it can be seen within the bounds of the Christian world. Similarly, again, asylums for the insane, for the blind, and for incurables are Christian institutions. Paganism either feared or worshipped its insane, but it did nothing for them.

### Glorifying Love

Pagan love was dominantly sensual. It describes love as "a wild delirium of madness." Sexual looseness before marriage was not disapproved. Their higher word for love came not from the home circle, but from the

schools, and described the relationship of a student and his master. Paganism could have produced no such institution as Mother's Day, for it did not produce the womanhood to inspire such reverence. It was the Christian religion that developed and glorified love, ennobled woman, and exalted her to reverence.

### The Church and Freedom

There were in paganism small city states, where a certain type of democracy obtained; but political freedom in the large broad sense that we know it in modern history is a result of the impact of Christianity. It is the political resultant of the ethical passion characteristic of Christian life. It is the individual self-government of Christian men who knew themselves standing before the throne of God became politically effective in the institutions of freedom and democracy. Similarly modern freedom of conscience and of opinion is a Christian resultant, and especially a resultant of Protestant Christianity.

It is one of the striking ironies of history, after the Church's victory over white slavery, that the abuse of African slavery should have developed in its place. The first African slave ship to land a cargo of human freight at an European port was a Portuguese ship in 1444. The first English trader in Negroes was Hawkins in 1562, and it was three hundred years after this beginning before that dreadful blight upon Christian civilization was wiped out.

Here again the forces that accomplished the reform were almost entirely Christian. The first protest against slavery in America was made by the Quakers of Philadelphia in 1682. The yearly meeting of the Philadelphia Quakers formally protested a second time in 1729. The leadership against slavery in England was in the hands of such men as John Wesley, Bishop Warburton, Bishop Wilberforce. The victory came in England in 1806-07 and in America in 1863.

The final abolition of serfdom in Christendom came with the freeing of Russian serfs in 1861. Serfs in the other European countries had been freed several decades before.

### Later Prison and Penalty Reforms

Another notable abuse was the conditions of the prisons throughout the world. The first Christian reforms in this field were made under Constantine through Christian influence; but the most notable were achieved



in the nineteenth century under the influence of the great English Christian and philanthropist, Howard.

When Wesley was a student at Oxford capital punishment for small crimes was common. It was still common in America with the opening of the nineteenth century. Christian influences since then have greatly ameliorated penalties, and have abolished brutalizing penalties practically throughout Christendom.

The practice of duelling as a means of private justice was vigorously opposed by the Roman Church as early as the Council of Toledo in 1477. The Council of Trent in 1570 threatened with excommunication all duelists. The Protestant opposition to this relic of paganism was equally intense. The duel passed both in England and America in the early part of the nineteenth century.

#### The Industrial Reforms

The application of Christian ethics in industry has also been very largely a Christian movement. In England it has been led extensively by English Local Preachers. Greene points out that the Wesleyan revival was largely responsible for the great economic and political reform movement, in England which saved that kingdom from the extravagances of the French Revolution. In America the social creed of the Churches expresses the passionate interest of Christian leadership in the economic well-being of the masses.

#### Church and International Law

The development of international law began as a Christian reform in the sixteenth century. Up until that time there was practically no restraint upon warring nations, and no right that an enemy country recognized. One of the great pioneer leaders in the development of international law was the Protestant jurist Grotius. It was not until 1828 that Turkey and Persia at last gave up the old pagan practice of killing or enslaving prisoners, and consented to their exchange.

#### Recent Advances

More recently still we have had the development in the Christian nations of the widow's pension, the old age pension, the employers' liability law, and other laws regulating the conditions of toil.

There is also today an increasing recogni-

tion of the sanctity of child life, in which the Church has been a creative leader.

There has been the development of laws for the control of opium and drugs, and laws prohibiting the sale of intoxicating liquors. The enfranchisement of womanhood, and the movement for the total abolishment of war are very recent reforms, and in all of these again the Christian Church has led the way.

#### Church the Patron of Art and Education

The Church's influence upon art has lifted it to a higher level of sublimity. Ruskin is authority for the statement that religious art has a power and exaltation characteristic of no other art whatsoever. Alexander T. Ormond, until recently professor of philosophy at Princeton University, says similarly that religion alone can sufficiently inspire the soul to lift it to its best artistic expression.

The Church has been the chief patron of higher education. It preserved education through the dark ages in Europe. Nearly all of the great European universities had a churchly origin, and the same is true in America. Of the 1,075 institutions of higher learning in America today fully three-quarters will be found to have been instituted and maintained by Christian benevolence.

#### The Church and Truth

Before the Roman Empire collapsed, truth was already dead. Pilate gave expression to the conscious failure of paganism in its quest for truth when he said, "What is truth?" Human reason had consciously failed. The darkness of despair had settled down upon the world. The Christian Church recovered the world to hope because it found in Christ a truth big enough to satisfy the soul. It restored in men's heart the hope and confidence of truth, and thus made possible the rise of science. It is a striking fact that the great achievements of science have been in Christian lands, and that paganism has made few if any significant contributions.

#### The Church and Devoted Men

Once again the Christian Church has poured into human history a stream of heroic souls who have given themselves with unstinted devotion for the betterment of the race. It is an impressive fact that the names which have lived in the appreciation of after centuries have nearly all been Christians. Men like Robespierre, Bonaparte, Hume and Voltaire may be celebrated, but it is men



like Wesley, Washington, Wilberforce, Livingstone, Gladstone, Lincoln, Roosevelt, MacDonald, who are loved and revered, and will be increasingly. And through all its 1,900 years of history, the Christian Church has been pouring a continuous stream of such men into the life of the world.

### The Church and Hope

Finally, the Christian Church has produced a new confidence toward the future, and a new fortitude under trial, which amounts in effect to a totally new outlook on life. Paganism steeled itself to bear the worst, and then wrote farewell forever upon its tombs. The Christian Church has taught men to see life arising out of death, and all men, like Christ, victors over the tomb. It has transfigured death's tragedy with immortal hope, and illumined the darkness of the grave with a faith that has changed its midnight into morning.

THIS is the Church. It is more than a practical utility; it is a poem. I have long since come to recognize that the State has a value for men as of a poem. It is the expression in mighty institutions of man's passion for social order, for righteousness and duty.

Similarly the Church is the poem of man's intuitive infinities. Here without us in the stream of history is an institution that corresponds to and answers our souls; and where, because it is human it comes short, it is enriched with the sublimity of Christ. Though men still fail and die, nevertheless transcendent life has been made manifest. The eternal God has become incarnate, manifested His glory among men, died their death, triumphed over it, risen, ascended, and given to men this truth in the endowment of His Spirit,—these transcendent values carried in the bosom of the Christian fellowship are the fulfillment of man's soul, the poem that expresses his aspirations, and these transcendent values so carried and so fulfilling man's soul are the Church of the living God.

How well indeed St. Paul affirmed it to be the pillar and ground of the truth! It is; and against its sublimely satisfying truth the tides of unbelief will beat in vain. How evident it is: that which does violence to the soul cannot be truth, and will not long be held for truth! Age currents come and go. They seem to be truth for the moment; but the truth of Christ is of the ages. Christ's truth has come to stay. It is the beginning of eternity.—*H. P. S.*

## Comments on Topics of the Times

PROFESSOR LEANDER S. KEYSER, M.A., D.D.

### No New Doctrine of God Needed

NOW-A-DAYS in certain circles the changes are being rung on the vastness of the universe. They say people used to think that the universe was quite small, but science has since discovered its great magnitude. Then they aver that this fact compels us to form a new conception of God from that which was held in former times. We see no reason for such a change in the Biblical and evangelical conception of the divine Being. Some people seem to think that the orthodox doctrine of God is that He is a rather small and contracted entity. But that is not true. The Bible teaches that God is the eternal, infinite and ultimate reality. It is He who "inhabiteh eternity;" who is "from everlasting to everlasting." "All things are possible with God," said Christ Himself. If God is the eternal and infinite Being, what difference does it make with

Him how large or how small the universe is? Could not such a Being create a sun as well as an atom? Surely if He could create one atom, He could create as many atoms as He needed for the making of the universe.

### The Doctrine of the Evangelical Creeds

It will be profitable to examine the doctrine of God set forth in the ecumenical creeds. None of them teach the doctrine of a finite God, as do some of the speculative philosophers of our day. Note the first article of the Apostles' Creed: "I believe in God, the Father Almighty, Maker of heaven and earth." The word "Almighty" connotes an infinite Being. The fact that He created the universe proves that He is an eternal Being. The first article of the Nicene Creed reads thus: "I believe in one God, the Father Almighty, Maker of heaven and earth, and of



all things visible and invisible." Here again is the doctrine of an infinite and omnipotent God. When we turn to the Athanasian Creed, we note that the following attributes are ascribed to the Triune God: "uncreated," "incomprehensible," "eternal," "almighty." Again the teaching is clear that God is an infinite and all-powerful Being. Whether, therefore, the universe is large or small, He could create it, and having created it, He can uphold it as a whole and in all its parts.

### What Other Creeds Teach

The Augsburg Confession, the fundamental creed of the Lutheran Church the world over, describes God in this way: "Eternal, without body, without parts, of infinite power, wisdom and goodness, Maker and Preserver of all things, visible and invisible." Here is no doctrine of a limited God. Let the great scientific scholars, who want to be such radical modificationists, examine the Shorter Catechism of the Presbyterian Church—its little book of instruction for the children and the young people of that denomination: "God is a Spirit, infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth." If the fathers of the church held the idea that the universe is comparatively small (and they were not to blame for that, because all the scientists taught the same idea); yet they taught clearly that no limitation was to be placed on God.

### Some Salient Biblical Teaching

The supernatural visitors said to Abraham and Sarah, "Is anything too hard for the Lord?" The context implies a negative answer. "Then came the word of the Lord to Jeremiah, saying: Behold, I am the Lord, the God of all flesh: is there anything too hard for me?" Take a concordance and see how often the word "almighty" is applied to God. It occurs first in Gen.17:1: "I am the almighty God; walk before me, and be thou perfect." God said to Moses (Ex.6): "I appeared unto Abraham, Isaac and Jacob by the name of God Almighty." Read Deut.33:27: "The eternal God is thy refuge, and underneath are the everlasting arms." His omnipresence is taught in Ps.139:7-10; His immutability in Ps.102:26,27. Through and through the Bible God is portrayed as the

infinite and eternal Being. Our increased knowledge of the universe and its vastness does not modify the evangelical doctrine of God. Infinity cannot be measured by the yardstick; eternity cannot be measured by the clock.

### No Limit to God's Greatness

Should the objection be made that no being could be great and powerful enough to create and uphold a universe of such vast magnitude as is ours, we reply that no limit can be placed upon omnipotence and omniscience. The universe surely could not have created itself. That would be an absurd doctrine. It must have been created in time, because it runs and operates on a time schedule; therefore it cannot be an eternally existent entity. It also is spacial in all its parts, and hence it must be an entity of measurable space. Therefore it cannot be infinite. That being true, it must some time have been brought into existence by a Being who is eternal and infinite. Moreover, speaking in terms of time and space, as we must when we speak of the material universe, the larger a machine is the more it needs intelligent guidance. A small toy machine might run about without such control and do no damage. Not so with an immense railway engine or the machinery of a great sheet-steel mill. So the vaster the material universe is, the less it can operate itself; the more it needs competent intelligence and power to operate it. If it were not so guided, upheld and controlled, it would straightway hurl itself to ruin. Indeed, it is unthinkable that a cosmos—that is, an orderly universe—ever could have come into existence at all except through the creative agency of a Supreme Intelligence and Power.

### An Unbridgable Chasm

Reference has been made in these comments to the last meeting of the British Association for the Advancement of Science. Another declaration which is fatal to the doctrine of evolution has just come to our notice. The well-known scientist, Professor D'Arcy Thompson, said:

In the great gaps between vertebrates and invertebrates there is no possibility of one passing into the other. I am not defying the evidence of evolution, but I believe that any attempt to find an invertebrate which has passed into a vertebrate type is doomed to failure.



Our authority for these statements is the London *Daily Telegraph* for September, 1931, which gave direct quotations from many of the speakers at the meeting of the said Association.

### Denial of the Atonement

According to *The Fundamentalist*, England, the Baptist Union of that country is having a good deal of difficulty. It admits of men who are unsound in doctrine, according to the Bible, as well as the Baptist faith. Dr. T. R. Glover, who has a good deal of vogue here in America, is found to be unsound on the doctrine of the atonement. In a pamphlet entitled *Fundamentals* he has this to say regarding the said doctrine:

The New Testament writers only use sacrifice as metaphor and only incidentally. When they deal with realities as they actually stand, they do not use this type of illustration. . . . Sin is treated too fundamentally to allow a place for sacrifices; they achieve nothing (Heb.10:1-4). Christ belongs to a wholly different range of realities and conceptions from that implied in sacrifice.

What a sad departure from the plain Biblical doctrine! Even the passage from Hebrews referred to by Dr. Glover in the above quotation teaches the very opposite of that which he infers, if you read on further in the context. In verse 10 the writer of Hebrews says that "we are sanctified through the offering of the body of Christ once for all." In verse 12 we read: "But He (Christ), when He had offered one sacrifice for sins forever, sat down at the right hand of God." Why did not Dr. Glover read on to the real point in the tenth chapter of Hebrews?

### The New Testament Doctrine of Sacrifice

To show how Dr. Glover misinterpreted the New Testament, we desire to cite what it really teaches respecting the sacrifice of Christ. Christ Himself said He would "give His life a ransom for many." Can you divorce the idea of sacrifice from the idea of a ransom? When He instituted the Lord's Supper, He said, speaking of the cup: "Drink ye all of it; for this is my blood of the new covenant which is poured out for many unto remission of sins." Could that have been done without sacrifice? Jesus predicted that He would suffer and be crucified at the hands of the Gentiles (Luke 24:7). After His resurrection He said to the two

disciples on the way to Emmaus: "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory?" (Luke 24:25,26). Paul says: "Even Christ our Passover is sacrificed for us" (1 Cor.5:7). Listen to this also from the same apostle: "And walk in love, as Christ also loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savor" (Eph.5:2). Other Pauline texts teach the same doctrine: "For when we were yet without strength, in due time Christ died for the ungodly. . . . But God commendeth His love toward us in that, while we were yet sinners, Christ died for us" (Rom.5:6,8).

### The Christlike God and the Godlike Christ

Both statements are true. Some of the Modernists seem to use the expression, "the Christlike God," as if it were opposed to the other phrase, "the Godlike Christ." At least, they seem to think that if they accept the first phrase, they have said all that needs to be said about Christ. Therefore, they mean that Christ was only a human person, but was such a spiritual and ethical genius that He faithfully represents God's character to the world. However, that is merely the Christ of the rationalist, not the Christ of the Holy Scriptures. Of course, the evangelical Christian believes that God is Christlike, because Christ was "God manifest in the flesh." But he believes that Christ was also Godlike—that is, He was truly divine as well as truly human. "And they shall call His name Emmanuel, which being interpreted is, God with us" (Matt.1:23). Let us always have the whole truth regarding our Lord, not only part of the truth. As Dr. Sloan says, "Let us have the Total Christ."

### Disparaging the Dead

According to both *The Fundamentalist* and *The Bible Witness*, Dr. Glover has made further trouble for himself and others by making ungracious remarks about William J. Bryan and Charles H. Spurgeon. Speaking of the Dayton trial, Dr. Glover says of Mr. Bryan: . . . "and the famous W. J. Bryan made in court his last stand for truth as he saw it, and he died of it." Regarding this speech, the editor of *The Fundamental-*



ist remarks "that such a jeering reference to the death of W. J. Bryan, after the heat and strain and toil at Dayton, is clear evidence of the absence of good feeling and good judgment." That is a just criticism, but perhaps it was the best that can be expected of a man who believes that the beasts of the jungle were his ancestors! Concerning Mr. Spurgeon, Dr. Glover uses the following unkind expressions: he had "a squat ugly exterior;" he was "an untrained man, without the discipline of ordered study;" he was "a large-hearted human creature;" he conducted a college for the training of Baptist ministers "in a rather amateurism way;" and others just as disrespectful. We are glad to note that Rev. H. Tydeman Chilvers, the present pastor of Spurgeon's church, has taken up the gauntlet in defense of his honored, devoted and successful predecessor. We are reporting these matters in order that Americans may know both the temper and the theology of Dr. Glover, and may be on their guard.

### The Christology of Thomas

When Thomas, the doubter, was convinced that Jesus had risen from the dead, he exclaimed, "My Lord and my God!" The chief idea in this outburst of conviction is the recognition of the deity of Jesus Christ. Thomas did not proclaim Christ as a man, or a teacher, or an example, but as Lord and God, both terms denoting deity. Now, if Christ was not "Lord and God," He should have corrected Thomas. He should not have made a false claim, or permitted a false inference. But instead of correcting Thomas, Christ accepted the tribute of deity in the most express terms, by saying to him: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen and yet have believed" (John 20:29). That was a far-reaching commendation. It meant that those who have really experienced in a spiritual way, without physical sight, the truth as it in Christ, will also be able to recognize Christ as Lord and God.

### Clear Moral Distinctions

In these days when many people want to reduce morality to mere *mores* (custom), it is well to call attention to the clear and emphatic distinction that the Bible makes between good and evil, right and wrong. This

difference comes out in the narrative of the garden of Eden even before sin came into the world. The tree of forbidden fruit was expressly called "the tree of the knowledge of good and evil." Those ethical terms, "good" and "evil," were used and were set in opposition to each other. In the case of Cain and Abel, the former's offering was accepted by Jehovah because his heart was right with God; while Cain's was rejected because he did not do well and because sin was crouching at the door. When the flood came, Noah and his family were saved because he was found to be righteous in the sight of God (Gen. 7:1); whereas the rest of the antediluvians were excessively wicked. Thus in every case a difference is made between right and wrong. Here it expressed by the Psalmist: "The Lord knoweth the way of the righteous; but the way of the ungodly shall perish." Christ taught the same fundamental ethical truth when He depicted the narrow way which leads to life and the broad way which leads to destruction. Paul's testimony is the same: "Without holiness shall no man see the Lord." Hear the Psalmist again: "Righteousness exalteth a nation; but sin is a reproach to any people."

### A Good News Item

Some time ago the report became current that the commission appointed to revise the Methodist Episcopal Hymnal intended to omit all hymns referring to the blood of Christ. This turns out to be an error. Dr. John W. Langdale, the chairman of the commission, says:

As for the hymns containing the imagery of blood, not one is to be eliminated. Petitions have been received from young people stating that the imagery was distasteful to them, but, despite that fact, every such hymn will be included.

In a letter to the editor of the *Sunday School Times*, Dr. Langdale declares that "no member of the Commission had ever proposed to omit a hymn on account of its imagery of the atonement." This is welcome news to people of the evangelical faith. We feel disposed to put the best construction on the phrases, "the imagery of blood" and "the imagery of the atonement," by which is surely meant that the shedding of Christ's blood is a figure of speech which stands for the whole substitutional suffering of our Lord Jesus Christ.

*Springfield, Ohio.*



# Christian Evidence

BISHOP H. M. DuBOSE, D.D., LL.D.

## Christianity and Democracy

DEMOCRACY is a term of all but religious significance; that is to say, it is a term of all but Christian essentiality, being inseparable from the best fortunes of the historic evangel. It also reflects the best that was developed in pagan antiquity; but without reference to the religious systems and pantheons of that antiquity, whose faiths were fatalistic, and whose gods were incurably despotic. When the spirit of ancient pagan peoples rose above the standards ascribed to their deities, it sought expression in freedom of social and political action. In the days of the highest type of Greek democracy, the age of Pericles, Greek art and architecture were at the stage of highest development; but notwithstanding the fact that temples were being built to tutelary deities, and their worship was formally acknowledged, there was amongst the intellectuals only passive respect for the state religion. Zeus was not the God whom Socrates and Plato taught in their philosophy; nor to whom the soul of Greek culture made its highest appeal and pledge in literature; nor yet the God to whom the poets ascribed the paternity of the race. That was "The Unknown God," ignorantly worshiped, as Paul said, yet worshiped, nevertheless, by the larger mind in those engagements which reached beyond the realm of "temples made with hands," and images "graven with art and man's device."

To successfully associate the fact and canons of democracy with the soundest manifestations of religion in all the Christian ages will prove an important step in our argument for its Christian evidential value. Likewise, to be able to show that the spirit of democracy emerged in various periods of antiquity, and that in spite of their false cults, will further illuminate the contention. Reverting to the doctrinal incentive of the best age of Greek democracy, it is proper to say that, while the intellectual concept of the Godhead was largely a devout abstraction,

as indicated by Paul in his Mars Hill discourse, it was nevertheless such as Greek thought at its best found itself accordant with; as also it was that religious urge, beyond the Olympian creed, that gave coherency and a degree of steadfastness to the Greek conception of democracy. It was this also that made democracy an exotic in the centuries of pagan faith in general, which was unable to rise above the rapacity and despotism of its gods. Democracy had to wait for the evangel.

When Christianity came, it found, as a part of its first task, the necessity of modifying the old despotisms, as a transition toward the universal freedom of the Bethlehem prophecy of "peace on earth, good will toward men." The first thousand years of the life of Christianity was marked by a struggle with absolutism and usurpations of power. These usurpations, creeping into the church by slow degrees, during the middle ages, described a despotism as absolute as that which prevailed in Babylon and Nineveh. With the decline of papal power and the emergence of the age which ushered in the Renaissance and the Reformation, the transforming power of the gospel began to tell on the monarchies and regal systems then extant. The semblance of constitutions began to appear. The establishment of the statesystem under the phantom known as "the Empire," sowed the seeds of independence in the smaller political subdivisions. With this independence came notions of popular government and constitutional guarantees. The German Reformation was the birth of a new freedom in the Fatherland. England already had the record of *Magna Charta*; and with the coming of Elizabeth began not only the most enlightened religious age of the world; but also the age of democratic realizations. Nevertheless, the time of fulness was not yet.

I am proposing a consideration of our subject under the following heads—namely:



first, the norm of democracy; second, the force of its uplift; third, its power for race unification; fourth, its contribution to race perfection; and hence its appeal to faith and the truth of the Scriptures.

1. The norm of democracy must be recognized as having preexisted in the earliest civilized state of the race, when its members passed beyond the family or patriarchal stage. If at that time, of which we now have no record, an autocracy did not rise by reason of individual seizure of power, after the death of the natural patriarch, then the members of the family would have selected a chief, or patriarch designate, and this would have embodied the conditions of a momentary democracy. From that primary state, any one of three orders of rule became possible of development; first, monarchy, or individual rule through the usurpation of the chief; second, aristocracy, or oligarchical rule; or, third, a continuance of democracy, administered either directly by the whole body of the people, or through chosen representatives. The last, democratic rule, in the nature of the case, was the least probable; the other two were as three to one in favor of the prevalence of monarchy; and that, in fact, was the order which befell. The reason of this disproportion of ideals, and the prevalence of autocracy, was the absence from the people of self knowledge, the sense of collective responsibility, and of a true spiritual illumination, all of which can come only through the impact of some form of revelation, providential or plenary. Providential revelation began with the beginning of the race; plenary inspiration came with the giving of the canonical Scriptures, which are the test of all ethical and spiritual qualities; and which derive proof from the results of their own teachings. This, let it be observed, is the main realm of Christian evidence.

All forms of true democracy have had, at bottom, some contact with revealed ideal. It is not in the nature of man, without some form of outside, or higher, inspiration to institute and maintain the processes of genuine democracy. Man, who was made to be the receptacle of the divine soul and thought, cannot abdicate that office in favor of a choice of his own making. It may be difficult, in particular cases, to identify the operation of these influences of inspiration which resulted in the older democracies; but the principle is of greater value than any concrete

evidence could be. Moses fully realized this value in the theocratic legislation of the Israelitish tribes. The rule established under the wilderness covenant was that of a commonwealth, a democracy of absolute equality of condition and privilege; but the aspect of inspiration was made paramount. What was left to the secular democracy to work out through stages of evolution, under progressive inspiration, was given the Hebrews in an overt revelation. On the other hand, I am sure the inference which I have drawn concerning Paul's interpretation of the worship of the "Unknown God" will not wholly fail of application to the best appraised periods of the Greek and Roman democracies. The old Latin motto "The voice of the people is the voice of God" was something more than a political watchword, or a populist cry. The larger Graeco-Latin soul knew something better than the Titan nest in Mount Olympus. Under sadly infrequent conditions, this better knowledge obtained.

2. The force of uplift in democracy of the true type, and of that only do we speak, is, on its face, a recognizable fact. Not only its content and principle, but the results of its historical application, are in evidence. The healthiest expressions of social life, and the sanest forms of faith, are possible only in a democracy of the type assumed, counting as such the constitutional monarchy of England, and those of the Scandinavian states. In the brief space of a year, the Spanish republic has experienced the blessings of political freedom, in the clarifying of social conditions and the correction of age long religious abuses and oppressions. To a somewhat modified extent, these blessings already had come to the republic of Portugal; and the post war republics of the continent have also reflected the wholesomeness of their new regimes; while the left over petty monarchies, as those of the Balkans, continue to welter in the evil traditions of kingcraft. Unsatisfactory as the results have been to the friends of democracy in general, France, in her now 62 year old last republic, is realizing a perceptible elevation of her population in morals, intelligence, and, certainly, in religious tolerance and freedom.

I have before called attention to the criticism that the kingdom of heaven is cast to the model of a monarchy. No conclusion could be more unsound. The company of the apostles, as also the converts whom they gathered and organized into the ecclesia, fol-



lowed the lines of a pure democracy. Hierarchy in the church was an after device of men, the result of an invasion of pagan imperialism. In the kingdom of heaven, Christ is King and Lord; but he is the type of each subject or member: all are kings, as all are priests. "And hath made us kings and priests unto God and his Father." "I appoint unto you a kingdom, as my Father hath appointed unto me." The clue to the rule-ideal of the kingdom of God is found in our English word "king," with its collateral form *koenig* in the Teutonic tongues, the meaning of which is, "the man who can." "The kingdom of heaven suffereth violence and the violent take it by force." Thus the kingdom of heaven is a pure democracy, made up of kings—those who can, the empowered.

3. The race unifying power of democracy is effectively illustrated in our day in the organization of the League of Nations, which was all but feloniously slighted by the majority forces of our country, a combination of factions from all parties. It was the irony of fate (not to say, the irony of hate) that the League was nearly defeated through the dissidence of America, the typing democracy of the world. It came into being "to make the world safe for democracy," but found in the displeasure of the world's safest democracy its most evil star. But the tenacity of the League, and the most happy fact of its existence at the present tragic juncture, well illustrate the unifying power of free government as a principle rooted in the highest moral and religious instincts of the race.

The kings of the old order never were able to get together, or, if so, were not able to remain together long enough to conserve the world's peace. Napoleon I and Alexander of Russia met on the river Nieman, at Tilsit, in the year 1807, as the historian of that day tells us, "to settle the destinies of mankind." But the treaty of Tilsit was followed by the humiliation of Austria, the dismemberment of Prussia, and the campaign into, and the retreat from, Russia, by reason of which the destinies of mankind were thrown into mortal doubt. It is only when the many-minded democracies of men speak as "the federation of the world" that unity and steadfastness of action can be secured. This is because in democracies, and, better still, in a confederation of democracies, conscience, rather than ambition, has the larger chance to prevail. Those who have studied the deliberations of the League of Nations in its sessions of

the past year will have noted that a spirit of altruism and good will, unusual in old world diplomacy, has emerged. To what can this be credited, if not to the soul of humanity, touched by an impulse springing from beyond the pantheon of the gods of war and commerce? And what can be the channel of this impulse, other than the religion of the Galilean Prince of Peace?

4. The power of democracy to contribute to the perfection of the race is referable not only to its influences, provocative of material, social and intellectual progress; but also to its affinity for spiritual verities; aye, to its being itself a product of these verities. I was once the guest of Luther Burbank, the famous plant propagator. When I asked him to explain the secret of those remarkable plant transmutations which he had brought about, his reply was: "They have been due to time, protection and freedom." By this he meant that time is the necessary condition of growth with plants, as with men and nations. By protection, he signified the necessity of guarding the plant against every restraint and exaction of outside nature, as aridity, the encroachment of other plants, attacks from insects; also the provision of enriched and grateful soil, with proper conditions of light and moisture, and, above all, scientific grafting and repression of bud and branch. By freedom, he meant the liberty of the plant, under these conditions, to fulfill its destiny. I think no better definition of Christian democracy can be given than this. Especially does the principle of scientific grafting and repression apply. Christian democracy cannot come over night, like cobwebs on the grass; but must be the fruit of a faith which has waited in the sanctuary of worship. This democracy is of "the law and the testimony."

Nashville, Tennessee

## The Easy Yoke

We well remember an old man who carried pails with a yoke, and being infirm and tender about the shoulders, his yoke was padded and covered with white flannel where it touched him. But what a lining is love! A cross of iron lined with love will never gall the neck, much less Christ's wooden cross, lined with Christ's love to us, covered with our love to Him. Keep the lining right, and the yoke will be no more a burden to us than wings to a bird, or her wedding ring to a bride.—Charles Spurgeon, D.D.



# Current Scientific Discoveries

PROFESSOR GEORGE MCCREADY PRICE, M.A.

## The Flood Theory Again

IN the May number of *CHRISTIAN FAITH AND LIFE* is an article by Dr. W. Bell Dawson, criticising a previous article of mine which was in the form of a book review of Byron C. Nelson's *The Deluge Story in Stone*, which is a history of the geological view which would seek to account for much (or most) of the fossiliferous deposits by the Flood of the book of Genesis, Dr. Dawson thinks that both Nelson and I are greatly in error by advocating this Flood theory, and he seeks to show that this theory was long ago discarded by all reputable geologists. He further insists that we are seriously misleading the Christian people of today by again reviving this out-of-date theory.

While I have always disliked any appearance of disagreement among those who are unitedly seeking to oppose the evolution theory, a friendly discussion of some of the points on which we differ may not be amiss. But more than this, a complete silence on my part in the face of his criticism of my article would certainly be misunderstood; hence I am compelled to take up his various points in some detail, though the limits of my space will not admit anything like a full treatment of the various very interesting questions raised by his paper.

I have the utmost respect for Dr. Dawson as an unbeliever in the evolution theory. But I have other points of friendly association; for I was born in the Maritime Provinces of eastern Canada, not very far from the birthplace of his esteemed father, Sir William Dawson. I got my first lessons in geology from some who had studied under his father, as well as from the father of the late William Diller Matthew, another geologist of international reputation who was born not far from my childhood home. Lastly, when I was first studying the evolution problem over thirty years ago, some books by Sir William Dawson were among the first that I ever saw against the theory. I give these little personal matters to show what I desire to make very emphatic at the

outset, that I have nothing but the warmest personal feelings toward the one whose geological views I feel obliged to oppose.

1. Dr. Dawson's first point has to do with the history of the science of geology. He repeats some quotations which I had given from Nelson's book, to the effect that the founders of the current system were "men more or less lacking in religious convictions, . . . secretly or openly hostile to the Bible;" and actuated by "a dislike for these supernatural elements which are the backbone of Christianity," and other expressions to the same effect. Dr. Dawson is grieved at this statement by Nelson, affirming that many former geologists were men of high integrity and of devout Christian character. He gives the names of five: Hugh Miller, Buckland, Dana, Agassiz, and J. W. Dawson.

But surely he ought to know that these were not the men to whom Nelson referred, nor the ones whom I had in mind when I quoted Nelson's remarks with approval. Both of us had in mind the real founders of the present system of uniformitarian geology, the system that is still taught throughout the civilized world. Not one of the five men whom Dr. Dawson names could possibly be regarded as responsible for the change from Flood geology to the present uniformitarian system. Agassiz, it is true, did act a minor part in bringing in the present system; for he was chiefly responsible for saddling modern science with the glacial theory (though he did not originate this theory himself). The other four men helped to contribute many interesting field observations; but not one of the entire five could in any way be regarded as the founder of the present system.

Who then were the founders of the present system of geology? Not to go back any further, we may start with James Hutton (1726-1797), an infidel physician and gentleman-farmer of Scotland, who initiated the uniformitarian theory as opposed to the catastrophe theory then widely prevailing.



The other branch of the modern system, that of dating the rocks by their fossils, takes its origin from William Smith (1769-1838), often called "the Father of English geology." He was a rustic dam-builder and well-digger, who certainly was in no way conspicuous for religious faith.

But the year that Hutton died saw the birth of Charles Lyell (1797-1875), who more than all other men put together became responsible for the modern theories of geology. Could Lyell be regarded as a "god-fearing man," to use the phrase which Dr. Dawson would like to apply to many of the pioneer geologists? Hardly. In his public writings he was careful not to offend the Church people; but his private letters are full of sarcastic remarks about "the incubus" of the Mosaic deluge in geology and other similar expressions. For instance, in a letter to Poulett Scrope in 1830, when his first important book was coming out, he suggests how they two together may through the friendly assistance of the *Quarterly Review* be able to "free the science from Moses," (Life of Sir Charles Lyell, Vol.I, p.268). Yet he would not come out openly and offend the religious people of his time. He tells Scrope that he hopes to sell off the first edition "in spite of the saints," but that if he and Scrope can only keep from irritating the Church people, "we shall carry all with us" (Id., pp.270,271). But he adds that to keep from offending "the bishops and enlightened saints" he had had to cut out over half of what he had at first intended to publish.

This is the man to whom both Nelson and I were making reference. Even at this early date, or almost thirty years before Darwin's *Origin of Species* (1859), Lyell was in every essential principle an avowed evolutionist, scoffing at any mention of creation of species, and declaring that he was not looking for any real beginning of things, but for "a progressive state of existence in the globe," which is exactly what all the modern evolutionary geologists are still looking for—without finding.

Years later, in a letter to Dr. Dawson's father in 1860, he says: "I am one of those who despair of any one being able to reconcile the modern facts of geology and of many other sciences with the old cosmogonies handed down to us from the unknown authors of the early chapters of Genesis" (Life, Vol.II, p.332). He never became very

enthusiastic over Darwin's selection theories, probably because he could see too many of their logical fallacies; but he boasted to Hooker that by his moderate tone he was doing a very substantial part in helping on "the cause" of evolution in those early days of stress soon after the appearance of the *Origin*. He says: ". . . I find I am half converting not a few who were in arms against Darwin and are even now against Huxley" (Vol.II, p.361).

A number of pages might be filled with quotations showing the anti-Biblical bias which actuated Lyell's entire career, from the time when at the mature (?) age of twenty he started out to discredit the Mosaic account of a universal Deluge and to establish his substitute system of geology, his theory of only "modern causes" as having done all the geological work. He was constantly showing his antipathy to the Christian cosmogony. Hence I am compelled to say that Dr. Dawson is quite off the mark when he brings forward the names of some subsequent geologists as being respectable Christians. Not to these were Nelson and I referring, but to the real originators of the revolt from the theory of Catastrophism to the theory of Uniformity, such men as Hutton, William Smith, and Sir Charles Lyell. Nelson was absolutely correct in referring to them as "men more or less lacking in religious convictions, . . . secretly or openly hostile to the Bible;" and actuated by "a dislike for those supernatural elements which are the backbone of Christianity."

2. The second point in Dr. Dawson's paper is the singular claim that the "geological system was not devised to support evolution," the evidence which he adduces being that Hugh Miller's writings "were already published some years before Darwin's works on evolution had appeared." This line of reasoning builds on the very common error of marking Darwinism synonymous with evolution. If we define evolution in the narrow sense, as a theory to account for the origin of species, I suppose it does not do any great harm to think of the two as nearly synonymous. But if we wish to look at the problem in any broad way, it can only breed confusion in the minds of our readers by ignoring the obvious fact that Darwinism never was anything more than a small part of the general evolution philosophy. That it was in fact only a minor part of the gen-



eral theory is self-evident today; for the scientific world has discarded (or outgrown) Darwinism but it still holds to evolution. In reality, Darwinism was only a temporary incident in the rise and progress of the evolution philosophy.

The key to this paradox is found when we realize that the evolution theory is a substitute for the record of Creation, professing to tell us how the present floras and faunas have developed by naturalistic means into what they now are. To make its story reasonable it must adduce two things:

- (a) A reliable history of the floras and faunas of the entire world;
- (b) A method to explain how we suppose that one kind of animal or plant has developed into something very different.

Darwinism professed to tell us the method, the *how* of the process; but Lyell's geology (in opposition to Flood geology) professed to give the *history* of a long series of successive floras and faunas which might serve as the outline for a system of evolution. Now it is self-evident that this professed history is by far the more important of the two, so far as any comprehensive system of evolution or development is concerned. For one thing, it came first, nearly a generation first. In the next place, Lyell's outline of the alleged history of the process has outlasted the Darwinian method of explaining it. And obviously, if the Flood theory of geology had not been abandoned for Lyell's uniformity, there never would have been any Darwinism, and hence no organic evolution.

Huxley, with his usual perspicuity, expressed the logic of the situation very tersely when he said that Sir Charles Lyell, with his uniformitarian geology, "was the chief agent in smoothing the road for Darwin." For consistent uniformitarianism postulates evolution as much in the organic as in the inorganic world." Dr. Dawson tries to dodge the inevitableness of this situation by denying uniformity in geology, about which we must deal presently.

I am weary of stressing (in my various books) this fact that both in their logic and in the history of these matters, Lyellism preceded Darwinism, and that together they gave the world the modern philosophy of evolution. It is safe to say that Darwin would never have had any listeners if Lyell had not acted as his advance agent. Today Darwin's pet theories of the method of evolution

are discredited; but evolution as an "act of faith" is still dominating the intellectual world, the reason being that people almost everywhere believe Lyell's geology in opposition to the Flood theory.

For years I have been teaching to classes of college seniors a course which includes a good drill in logic and in scientific methods. One of the problems which I never fail to set these young people is to trace both by logic and by history the way in which Lyell's geology formed the indispensable preparation for Darwinian evolution. Seldom have I ever had any student who could not grasp the idea. And I believe that if Dr. Dawson could be in one of these classes he also could see it without any undue burning of the midnight oil. The fact that Lyell did not profess to be teaching evolution makes no difference. We are told that the word "evolution" does not occur anywhere throughout Darwin's *Origin of Species*. It is a number of years since I read this book, and although it lies before me, I cannot vouch for this statement. A cursory glance does not reveal the word, and it is not found in the index. But Lyell's entire system is really the geological phase of the evolution theory; and Lyell had far more to do in teaching this idea to the world than Darwin had.

3. The third point stressed by Dr. Dawson in his article is his objection to the use which Flood geologists make of the expression, "Onion-coat theory." He denies that the present system is in any proper sense an "onion-coat theory." I can take the space here only to give Herbert Spencer's aphorism, published first in the *Universal Review*, July, 1859, or several months before Darwin's *Origin of Species* appeared. Spencer's essay was entitled: "Illogical Geology," and it was afterwards incorporated into his book, *Illustrations of Universal Progress*, pp. 329-380. Spencer's words are: "Must we not say that, though the onion-coat hypothesis is dead, its spirit is traceable, under a transcendental form, even in the conclusions of its antagonists?" The antagonists here referred to were Lyell and his followers. Is anything more needed to justify our continued use of this phrase, the "onion-coat theory," with which to designate the still prevailing system of Lyell's geology?

4. After all, however, the chief point in Dr. Dawson's article is his attempt to repudiate the uniformity of Lyell and of all "recognized" geologists of today, falling



back on the semi-catastrophism which used to be taught when he went to the university, a system of successive catastrophies and (by implication) successive creations, which was taught by his father, and by such men as Dana, Agassiz, Hugh Miller and others. But he seems quite unaware that this semi-catastrophism is not being taught anywhere today, that it is as easily dated as would be a portrait of a woman in a hoopskirt or of a man in skin-tight trousers and a neck-choking cravat. Who believes or teaches this system today? Nobody that I know of. I feel confident that Dr. Dawson cannot find a half-dozen professional geologists under fifty years of age (I was going to say under seventy), now on the staffs of reputable colleges or universities or geological surveys, who hold the theories he favors, or who would object to being termed followers of Lyell's uniformity.

I know that Dr. Dawson gives several quotations from W. B. Scott, of Princeton, which seem at first glance to substantiate his claim. Scott's book is a very conservative geology [a new edition is just out which I have not seen], and it is the textbook that I used for some years in my teaching of this subject before I got out a textbook of my own. Scott does not openly teach the animal origin of man; perhaps he himself does not believe it. He merely says: "In Europe *Man* first appears in the early Pleistocene" (p.788). From this the student might possibly infer that man was specially created. On the other hand, Scott is not a believer in the world-wide destruction of species and the creation of new species which Dr. Dawson advocates and seeks to assign to Scott. For when Scott speaks of a "geographical revolution which closed the Palaeozoic era" and which "was accompanied by the most profound and far-reaching changes" [as Dr. Dawson quotes from him], he does not mean anything at all like the world-wide destruction of species and the subsequent creation of new ones which Dawson has in mind.

How do I know that Scott does not mean this? I know it by *the very next sentence in Scott's book* following the one quoted by Dr. Dawson. Let me reproduce this sentence here, that the reader may see and judge for himself whether Scott is an out-and-out evolutionist. This sentence is as follows:

It is probable that the change was a relatively rapid one, but there are sufficient connections be-

tween the faunas and floras of the two eras to show that the latter were derived from the earlier, and that the gaps are due to the imperfection of the record (p.648).

This is organic evolution pure and simple; it is poles asunder from the views which Dr. Dawson would seek to teach us in the name of modern geology. I find a very similar situation in connection with the other set of quotations given by Dr. Dawson from Scott in speaking of the close of the Mesozoic and the beginning of the Cenozoic, where Dawson would have us believe that another great gap and world-wide destruction of species took place. Says Professor Scott:

There is still a gap between the life systems of the two eras, but it is not so wide as it was once believed to be, and it may be hoped that future discoveries will bridge it entirely (p.721).

Here again we have Professor Scott teaching organic evolution instead of that succession of destructions and new creations which Dawson advocates and which he seems to quote Scott as advocating.

Now of course Dr. Dawson has a perfect right to believe in the old-time theory of successive catastrophes and successive creations. It is absolutely essential to his day-age theory of creation which he is so tirelessly proclaiming. But the point here is that *this sort of geology is as much a scientific heresy as is the Flood theory*. His father, Sir William Dawson, with Hugh Miller, Agassiz, and Dana (in his earlier days) used to teach this theory. But nobody teaches it today, not even Professor W. B. Scott, whom Dawson quotes in its support, as is evident from the two quotations which I have given above. Accordingly, I am not at all interested in Dr. Dawson's scheme of Christian apologetics in this year of grace, 1932. All the orthodox geologists throughout the whole civilized world have now become evolutionists, just as Lyell predicted that they would do.

In a letter to George Tichnor, dated February 16, 1859, or nearly a year before Darwin's *Origin of Species* (Nov. 24, 1859), Lyell remarks that Agassiz is very fond of the "doctrine of a chain of beings leading up to man," and "he strains a point for it, as do some others, while they protest against Lamarck's transmutation [evolution], but they are, I suspect, drifting towards the same goal without knowing it." (*Life*, Vol. II, p. 319).



Also in another letter to Principal Dawson (Sir J. W.) of Montreal, under date of October 27, 1860, or about a year after Darwin's *Origin*, Lyell declares:

If Darwin's theory is ever established, it will be by the facts and arguments of the progressionists such as Agassiz, whose development doctrines go three parts of the way, though they don't seem to see it (*Life*, Vol.II,p.339).

The subsequent history of geology and biology proves conclusively that Lyell was right in these predictions. Darwin's theory has been established; and it was the "ladder of life" and the day-age theory of creation, as taught by such men as Hugh Miller, Agassiz, Dana, and Sir William Dawson, which went "three parts of the way," which helped most materially in effecting its establishment. And it will be a sorry day for the modern Christian church if it again adopts this day-age theory of creation, and begins the weary retreat back into the wilderness.

Agassiz never openly admitted his belief in the theory of evolution, though to some of his intimate friends he admitted privately that the greatest mistake of his life was his opposition to this theory, for he saw that its acceptance was inevitable. But why return to this now-discarded theory of Agassiz, when there is a method so much better, a way which is absolutely in accord with all the latest and best results of modern scientific discoveries?

I fear I have exhausted my space in this journal, possibly the patience of many of my readers. But I have done little more than touch on the outstanding aspects of this very important set of questions. I am more and more convinced that Flood geology is the only theory possible today for those who wish to be consistent and intelligent Christians. I am sorry that Dr. Dawson has such a very poor opinion of this theory that he has hitherto never given it a careful examination. He does not seem to realize that some of us have spent over a quarter of a century in bringing this theory down to date and in adjusting it completely to the modern facts of biology and geology. But the modern world is not going to return to the semi-catastrophism of Agassiz and Sir William Dawson, with its series of successive catastrophies and successive creations. This has proved to be only a half-way house on the road toward organic evolution. And there is no stopping on that road. The modern Christian church must withdraw from this

path, unless it is prepared to go the entire journey.

*Berrien Springs, Michigan*

### Scientific Notes

The Bible account of the beginnings of sin is the only explanation of this present evil world which is capable of being reconciled with the doctrine of a God of love. For it throws the responsibility for evil back on the only real *cause* of anything of which we have direct experimental knowledge, namely, the choice of a free personality. This moral freedom, this free choice of created things, is the only possible way by which God can be relieved from being directly responsible for everything found in His universe. And even so, even granting free moral choice, the *ultimate results*, after the people of God are all triumphantly saved, must be sufficient to justify the frightful risk involved in creating beings free to choose evil or good, free to rebel against their Creator or to follow Him in loving obedience.

Sir Oliver Lodge was about the last strong defender of the theory of a luminiferous ether. All the rest of the astronomers and physicists seem to have been convinced that there is no such stuff, but that gravitation actually acts at a distance across absolutely vacant space, and that light somehow also has nothing to transmit it from one of the heavenly bodies to another. Driven into a corner by these modern discoveries, Lodge said that "space" is the medium by which all energy is transmitted, indeed he asserted that "space" is the source of all the energy which is continually acting upon material objects. Thus he, in effect, deified "space," putting it in the place of God.

In ages past many queer gods have been worshipped by the heathen. It has remained for the modern white heathen, the people of our "advanced" universities, to worship empty "space" and endow it with all the attributes of the great Jehovah.

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Dr. Spencer declares, after a most careful study, That of 253 converts who were brought to Christ under his ministry, and at a particular period, 138 were under 20 years of age; 85 between 20 and 30; 23 between 30 and 40; 4 between 40 and 50; 3 between 50 and 60; 0 between 60 and 70. Behold the danger of putting off becoming Christians!



# Current Religious Thought

## The New Protestantism

John 1:4,5

W. M. YOUNG, D.D., Ph.D.

THE gospel according to John was built upon the great conception of creation and redemption as set forth in the Bible. John tells us of a beginning when the Word was with God, and the Word was God. "All things were made by him." In him was life and light. Darkness came because man fell into sin, but in his love he made light to penetrate the darkness; but men had so entrenched themselves in darkness that they were unable or unwilling to receive the light.

### A Dark Age When Jesus Came

Professor Rall is now contradicting such writers as Gibbon in his *Fall of the Roman Empire*, and saying that it was not a dark age when Jesus Christ came into the world, but a very enlightened age. Yes, there is a sense in which it was an enlightened age; it was full of worldly wisdom and intellectual pride. Men had perfected their systems of science and philosophy according to their own thinking. Greece was full of philosophy and science—such as it was. We reject much of it today, but a future age will reject much of what we hold for truth.

The coming of Jesus Christ meant the breaking of light into the darkness of pagan philosophies; and some men received the love of the truth as it is in Christ Jesus: but the darkness was so great that most of the world did not comprehend the light of life.

"No man putteth new wine into old bottles" (Mark 2:22). But the new wine of Christ's kingdom got into the old bottles of earth, and the bottles began to break. He put his heaven into the world's loaf, and the thoughts of men and their sciences and their philosophies began to be regenerated, but the process was slow.

### The Conflict of Light With Darkness

Perhaps it is enough for our present purpose to say that, at the time of the advent, Greek philosophy had grown so strong that

it dominated largely the thinking of the Christian world through the Dark Ages, and the Christian Church is in some measure still held by its fetters. The pure light of the early Church was soon dimmed by the pagan philosophies and culture of those days. Heathen festivals were often united with those of the Christian Church, and pagan philosophies made the Church sick and anaemic.

### History Repeats Itself

History repeats itself; and the Church is again sick with the same disease, only in an aggravated form. Modern behaviouristic psychology; pantheistic conceptions of philosophy; and materialistic theories of evolution, have so gripped the minds of the present generation, that even ministers and theologians have toned down their doctrines to agree with theories that are supposed to be scientific. As a matter of fact, much that is supposed to be modern is merely a rehashing of old doctrines and theories that were once largely submerged by the light of the gospel. Few of our preachers are scientists, and when some professor purporting to be a scientist advanced a theory, they accepted it without sufficient investigation. Many of the protagonists of Darwinian evolution believed that it would destroy Christianity; but the theologians worked out a scheme which they called theistic evolution, and then they rested in peace. Theistic evolution is possible for one who is not a Christian; a deist or a Jew might hold to it. Le Conte says "Evolution is *progressive change*, according to *certain laws*, by means of *resident forces*. . . . The process pervades the whole universe, and the doctrine concerns alike every department of science—yea, every department of human thought." It makes miracles impossible, that is why a Christian may not accept it, for the birth of Christ, the work of Christ, and the resurrection and ascension of Christ were all



miraculous. Evolution is claimed to be the one and only way God operates.

#### Light-Bearers in the Dark Ages

A certain period in the history of the Christian Church has long been called the Dark Ages; the Church hid its light under the bushel of pagan culture, but even in the Dark Ages God had his light-bearers. These were humble peasants in obscure retreats among the Alps Mountains. They were shut away from the world, bound to helpless and interminable toil amid their flocks and rocky vineyards, but they were looking up to God and letting the light of Christ break over their souls.

These Waldenses were Bible Christians, organized by Peter Waldo, a merchant of Lyons. In the Thirteenth Century they were driven by persecution into the valleys of Piedmont.

#### Not Originators

The Waldenses did not originate the grand truths to which they held so tenaciously; their religious faith was a heritage received from their fathers, but it was vastly different from the blind dogmas and superstitions of the people surrounding them.

They were compelled to copy out by untiring labor of hand and brain, in secret places, the precious manuscripts, verse by verse, and chapter by chapter, committing large portions to memory.

The light which shone in the darkness when Jesus came was being apprehended by a few simple, earnest people, and through them it was making its way down to nations still in their swaddling clothes.

#### Persecutions of Waldenses

These Waldenses were persecuted and hunted for long centuries by every nation living round about them, but they passed along from age to age undimmed the only treasure they had—the Word of God.

Century after century we see the perpetual miracle of that free, Bible-loving people turning back the fierce, fanatical crusades of the best troops of Italy and France. They had the light and were determined to defend it till the last man of them should be hunted like a partridge upon the mountains, or driven to the darkest recess of the most lonely cave. We little realize how much we owe to those Christian people; the first in all Europe to translate the Scriptures into the language of every day life.

#### Waldenses Spreading the Light

Although these people possessed none of the comforts or conveniences of life, and ever lived under the shadow of violent death, they did not waste their lives in pitying themselves. Century after century, while the rest of Europe was bound with chains of superstition to the triumphal car of Rome, the Waldenses continued to send out secretly their colporteurs and trained, educated missionaries into the surrounding countries. Bare-footed and clad in coarse, travel-stained garments like those of their Master, they made their way through the midst of their enemies and penetrated the far distant lands.

Often the messenger of truth never returned to his mountain home; he was languishing in some far off unknown dungeon, or his bones were whitening around some charred stake, like those of many of whom he left at home, lying "scattered upon the Alpine Mountains cold." But churches sprang up along his path where he had scattered the vitalizing leaves from the tree of life; and influences were started in hundreds of places that shall be comprehended only when the earth "shall disclose her blood, and shall no more cover her slain."

#### Blotting Out the Bible in France

Perhaps it is not enough to know what the Bible will do for a people: we ought also to know what the rejection of it has done. The fate of one nation stands out so conspicuously as a warning to nations that we must not fail to notice it. The work of reform began early in France. Before Luther had nailed up his theses at Wittenburg, the Bible was studied and cherished in the great University in the capital of France. Later on, some of the most prominent persons of the nation accepted its principles, and for a while it seemed almost as if the whole country would follow the Bible religion. But Francis I finally took a decided stand against the Evangelical doctrine; and to such lengths was he prepared to go to crush out the rising reform, that, though a professed patron of learning and culture, he issued a decree abolishing printing all over France. The evil triumphed, and the unhappy nation was left to reap the inevitable results of its sad choice.

#### Persecution Killed Reform

If any one holds the opinion that persecutions are never successful in suppressing



the truth and smothering reform, let him study the fate of the brave Huguenots in the long conflict preceding the Revolution. Chased by dragoons as they ventured to meet at midnight on the hillsides or on the desolate moor, some were shot down as they knelt in prayer; others were dragged away to serve as galley slaves. The purest, the most cultured, the best educated in the nation were chained in torture for the rest of their lives among robbers and assassins.

The nation-wide Massacre of St. Bartholomew's Day was not completely successful; the climax of effectiveness was reached when the brutal and licentious dragoons were quartered in the homes of the Protestants, with instructions to do anything they pleased short of actual murder in order to make their poor victims conform and give up their faith. Such measures effected their object all too completely.

#### "The Church in the Desert"

With head bared to the pitiless storm, "the church in the desert" saw her pastors toiling as galley slaves, burning at the stake, or rotting in dungeon cells; she saw her family life broken up, her splendid schools scattered, her records and literature destroyed, and the last of her children fleeing into exile before the insane fury of the persecutors.

A steady procession of these exiles was kept up generation after generation; and these hunted ones carried into other lands the intelligence, the arts, the industries, and the sturdy morality, for all of which they were pre-eminent. What wonder that with the flight of the Huguenots a national paralysis seized the unhappy nation! What wonder that flourishing manufacturing cities fell into decay; that fertile districts declined till they became like their native wildernesses. A period of moral and intellectual decadence followed that brilliant era of the so-called "Grand Monarch." What wonder that the half century following the death of Louis XIV was marked by a swift descent toward the abyss of the Revolution!

#### Influence of the Bible in England

But the influence of the Bible was not entirely blotted out. In England we find Wycliffe and the advance heralds of the Reformation at work; they gave the Bible to the common people almost two centuries before the time of Martin Luther, and almost a hundred years before the invention

of printing. For John Wycliffe was not only one of the great reformers, but his character is of special value as a witness to the educating, transforming powers which accompany the scriptures which he loved. Thus we see the origin of the stream that made possible the Puritans and the Pilgrims and the great line of immortals who made our liberties. Since Christ came, the light has been shining in the darkness however badly the darkness comprehended it.

#### Protestantism Being Smothered

Would to God that a prophet might arise like the "voice of one crying in the wilderness," to point out the fact that real Protestantism is being smothered out of the earth! The light of Jesus Christ still shines from above, but thick clouds of materialism, materialistic evolution, false philosophy, pantheism, agnosticism, destructive criticism, and a smoke screen of pride and hypocrisy, is covering the whole heavens, so that the light of the glorious gospel is being obscured, and in its stead we hear the rumble of discordant notes. Men are preaching almost everything except repentance and faith in the Lord Jesus Christ. The call of John the Baptist is seldom heard in our land: "Repent ye, for the kingdom of heaven is at hand."

#### "Drug-Store Cow-Boys"

Our cities are producing a generation of "Drug-Store Cow-Boys" who are receiving their effective education at the corner cigar stand, from the "movies," and comic and sporting pages of the daily newspapers, supplemented by a class of fiction which leads off into the mazes of intrigue, illicit love, and a program of vice and carnality. When such young people go to college they get the finishing touches of their godless education in a pseudo-philosophy and pseudo-science. The results are that masses of our people are becoming as truly pagan as were the people of ancient Rome, who watched the gladiators slaying Christians in the Arena, and shouted with glee.

#### What Is the New Protestantism?

The New Protestantism is a movement among godly people who are crying "Back to the Bible!" They are not retrograde nor reactionary, for "Back to the Bible" means forward to the best that God has given to man. It means a turning away from blind materialism, and blind pantheism, and blind



agnosticism, and the lifting of the eyes to the true light which lighteth every man that cometh into the world. The light which shone from the incarnated, miracle-working Christ, and the blood-atonement of Calvary, and the resurrected Christ, and the Dispensation of the Holy Spirit, and holiness unto the Lord, and a new heaven and a new earth wherein dwelleth righteousness.

The New Protestantism protests against "oppositions of science falsely so-called," and the dogma of "assured results" of destructive critics, which are in danger of undermining the very basis of the church and our civilization.

The New Protestantism believes that man was made upright; that he fell; that Jesus Christ came into this world to save him; that Christ died for our sins according to the scriptures; that his sacrificial death made human salvation possible; that whosoever will may repent of sin and find communion with God through Jesus Christ, and be regenerated and saved through the precious blood of Christ and the power of the Holy Spirit. It believes in the forgiveness of sins, and the resurrection of the body; holiness unto the Lord, and eternal life as the gift of God's grace.

*Buffalo, New York*

## No Right to a Wrong Opinion

G. W. DUNHAM, M.A.

THIS is the title and conclusion of a brief discussion by the Rev. G. H. Lee in the December issue of *CHRISTIAN FAITH AND LIFE*, p.649. His illustration is pertinent, but without some qualification his conclusion is not always, nor even generally the exact truth. But in a civil sense and in a moral sense a man has a right to his opinion so long as it is the best he knows or can know, and no guilt attaches thereto. He should not and cannot be denied the right to *think*, even though he does not always think correctly and does not arrive at correct conclusions.

But when a man has opportunity to verify, if correct; or rectify, if wrong, any mere opinion, and does not do so, he is culpable, not for holding an opinion, but for neglecting to seek and embrace truth and certainty. Ofttimes one's opinion is inherited, or is taught him by such an *authority* as to warrant him in being very reluctant to exchange it at the counter of discussion for a contrary one. He is tenacious of his views even to narrowness and bigotry, but hardly blameworthy, since he esteems so highly an authority that should have been reliable. Leaders in thought are especially responsible. Whenever there is sufficient data available and a criterion of truth applicable, and the opinion questionable, investigation should be thorough—to confirm what is presumed, and to guarantee propagation of the truth only.

Then, so far as having a moral right to hold a wrong opinion, one is obligated to ver-

ify his opinion, or to change it when adequate study finds it wrong and unsupported by fact. When one's opinion is disputed and in the course of discussion it is discovered to him that he is wrong, then he not only has the right, but is duty bound to change his mind. It is both wise and honorable to do this, and it is foolish and fleshly and dishonorable to be convinced against one's will and hold the same opinion still. The guilt deserving of condemnation here is in refusing light. It is not so much wrong intellectual opinion that is blameworthy but an immoral self-love that will not surrender, but assert, even though it asserts error,—a prejudice against light and truth growing out of conceit, and pride for our side.

A good solvent for wrong opinions and mistaken notions, however they are derived, is honest and open minded discussion. Tentative hypotheses, unsupported dogmas, current superstitions, devious denominational doctrines, contrary philosophies are very splendid material for an open forum of discussion. But it seems that religious people are becoming more and more averse to religious controversy either over specific doctrines or as regards different religions. I fear this is not only because of our unwillingness to think and study exhaustively on these matters, but unconcern about them, a greater concern about getting together and being superficially harmonious and temporarily happy than for being doctrinally and religiously correct.



The religious page of the *Kansas City Star* lies before me. *Come to Church Tomorrow*, is the heading. There first is a message from the *Kansas City Council of Churches* with nine latitudinarian suggestions for the New Year. The seventh is, "I will work with my fellowmen even when I do not agree with them one hundred per cent." Aside from those of the usual Roman Catholic and Protestant churches, and far outnumbering any one denomination of them, are twenty-five notices of Spiritualist meetings. There are five Unity meetings, nine Christian Science announcements, two under Psychology, one Christian School of Psychiatry, one Christadelphian, one Latter Day Saints, one Unitarian, one Community Church (Modernist)—not to mention the prevailing Modernism in many other city churches of the originally evangelical denominations; and one apparently anti-spiritist service. Opinions of varying cults from Satanic to aggressive holiness, are represented.

Each has a right to be heard and is privileged to bid for a hearing in any of our metropolitan publications, but manifestly many are *wrong* in the doctrinal opinions promulgated, and most must be *wrong* in some *distinctive doctrines*, since they are so at variance with each other. The fundamental law of our beloved country guarantees religious liberty, free speech and free press. Verily we must be tolerant, but they who think correctly need to be more convincing in promulgating right Opinion.

The following clipping published without comment by the *Christian Advocate* (Nashville), illustrates both Modernistic tolerance toward non-Christian and non-Protestant religions on the one hand and on the other the inheritance of religious ideals and opinions so contradictory that some of them must be wrong.

#### Children Have Religious Prejudices

An investigation of one thousand children between the ages of six and twelve, made by Dr. A. T. Case of Columbia University, as to their attitude toward religious tolerance shows that they have "a surprising amount of prejudice and ignorance about religion." The children wrote answers, or in the case of the younger ones, gave verbal answers to the questions as to what they knew about the different religions. Most of the children have a vague association of external practices about religion and nothing else, declared Dr. Case, who questions:

"How can there be any religious tolerance and true understanding when youngsters of nine and ten have such bitter and intolerant ideas of the oth-

er religions? Not only do we find a marked misunderstanding between Jew and Christian but between Catholic and Protestant children as well.

"As long as we have a school system that allows such false ideas to be formed early in the life of the child we can plainly see that something is lacking in our educational system. Too often these ignorances and prejudices are carried throughout the adult life. It's a disgrace to allow these intolerant prejudices to develop and grow."

Dr. Case seems to think that it should be the work of the school system somewhere, somehow to undo the religious bias given to the child by the parent: another wrong opinion to which he has no right, is it? To be sure the vagueness and misunderstanding and bitterness is to be regretted, if not the intolerance. The bias should be based on a better understanding of the religion and the reason therefore. But have the parents no right to indoctrinate the child? And are we to have tolerance at the expense of truth?

In this maze of opinions most people do not know what to think and if they formulate any opinion on religious, doctrinal, and many other matters, other than those inherited from parents, or imparted by instructors, it is too apt to be through conceit rather than by way of Scriptural, truly scientific and logical proof. In this precarious situation the pursuit of truth to lovers of truth should be thrilling, not discouraging. Why not get a "big kick out of it?" Why not be enthusiastic truth seekers?

Exposures of error and verifications of truth must dig for the roots of Opinion very deeply here,—in the philosophies of life, in the Christian apologetic for a divine Revelation, and in the historic origins and developments of the different schools of doctrinal thought. The authorities for opinion here are varied and at variance. The foundations on which they rest are too deep for the soundings of anything below college classes at least. Whether even college students as a rule are competent to pass on questions that pertain to Theism, Biblical Criticism, and Comparative Religions, on questions of creeds as held by the historic and various cults of Christendom, is a question that cannot be categorically answered. My own reply would be, Yes, they will constitute a competent jury even in the freshman and sophomore years, *if the facts of the case have been fully and clearly presented and the matter has been fairly argued.*

But we must beware of Truth's enemies here. College students and even college pro-



fessors are not always, perhaps not even often, conversant with all the criteria of truth, or proficient in mental processes of testing facts and formulating knowledge. Some love unrighteousness and hate the truth. Others have itching ears for new errors. There will likely be a bias for one side or another derived from previous prejudices, and majorities may cast a ballot on the side of untruth. Conceit may lead to hasty conclusions while undeserved prestige may be overbearing.

Certainly there should be a time and place for most students to think these things through. Until that is reached the student should observe authority that was before him and still is above and beyond him even though the other authorities do promulgate contrary opinions. Instructors are unsafe who raise such questions and thrust them upon immature students to think them out for themselves. This unsettles things. It does worse than unsettle things when this is done in a devisive, destructive spirit, with insinuations against creed, traditions, government and authority—even the authority of the Church, the state and the Bible. That is criminal incompetence on the part of an instructor. However high-hatted he may be in "degrees," in pedagogical practice, he is a mal-practitioner. There may be more harm and less harmony in being opinionated than in merely holding a wrong opinion.

Differences in doctrine and philosophy should rather be thrashed out in able and friendly discussions by leaders in thought in the *Quarterly Reviews*, in the church and political press, in conferences and assemblies and in legislative halls. If adults in open forum of public discussion do not find convincing proof of the correctness of their opinions and cannot get along except by agreeing to disagree as regards these things so vital to our present and future well being, how can we hope that children and youth will do otherwise than reflect the bias of inherited opinion and the intolerance of supposed right against wrong?

Here are delicate questions in a difficult situation. After all of our boasted civil and religious liberty shall one religious cult insist that others have no right to their "wrong" opinions? The solutions and verifications of disputed doctrines reach deeply into the philosophy of life. Religious dogmas such as once-in-grace-always-in-grace, or "security"

in the Calvinistic sense, baptism exclusively by immersion; premillennialism versus post-millennialism; and now more recently, tongues as an evidence of the baptism of the Spirit, these for example, among others, are with denominational authority, persistently propagated by some, and denied by others. We have the data, the scientific scholarship, the criteria whereby the truth or falsity of all such should have been determined long ago, —and would have been if both opponents and proponents had been willing to pay the price of certainty, either surrendering inherited opinion proven wrong, or surmounting spurious-argument with sound logical thinking.

*Wheadon on the Will* and Bledsoe's *Theodicy* said the last word on the Necessitarian versus Free Will controversy, and yet these masterly, unanswerable works are unpopular today; so much so that the latter is out of print, the former seldom studied. Shallow thinkers that we are, we prefer to stop short of thinking a subject clear through, or following one who has, and prefer a peaceful uncertainty, a self-complacent superficial gloss, to contending unto victory through convincing demonstration.

Would that men, that leaders of men, were chiefly ambitious to think correctly and to arrive at right opinions on all things that matter at all costs, rather than be content to hurrah for our side, right or wrong. Aside from Opinion, whose character is so often questionable and claims to tolerance doubtful, there are fortunately, several other desirables in the family of Adam that should be prolific in our American soil, that have an unquestioned right and a good title. They are: a level head, a loving heart, a teachable mind, a humble spirit, an erect backbone and a passion for the truth. If these could be begotten and abound, even granting that Opinion is very degenerate, a mongrel of vagabond cults, as apt to go wrong as right, still there would be little regrettable contention and much unity and progress in all learning and wisdom. But oh, how we are in need of both a wise, harmlessness and a tactful aggressiveness for truth! And wisdom is from above (James 1:5; 3:1).

After all it is not so much correct opinion that we need as a ready obedience to the best we do know. A discreet conduct based on probabilities is far wiser than perverse, unethical conduct of the Opinionated, whose



wish is father to their thought. Therefore, if a man insists on the prerogative of holding his own wrong opinion, whether it is based on his own desires, or on some untrustworthy *authority*, he can only do so on his own responsibility. The woe of the outcome will include his own regret, the sadness

of which is multiplied to the extent that it may have involved others. Not only democratic majorities, but especially leaders of thought, and even each individual thinker, is fundamentally responsible for future failure or well being.

*Richards, Missouri*

## John's Gospel—Chapters 7:53—8:11

### A Study of the Psychology of Jesus

THE REVEREND JAMES TAYLOR

THE paragraph on the woman taken in adultery that opens the eighth chapter of John's Gospel has been much questioned. There has been decided opposition to its retention and much uncertainty as to its validity as part of John's narrative. The revised version of the Bible places this paragraph in brackets and makes the following statement on the margin: "Most of the ancient authorities omit John 7:53—8:11. Those which contain it vary much from each other." The Greek New Testament of Westcott and Hort omits this paragraph from John and makes a footnote that it is to be found on a page between John's Gospel and The Acts of the Apostles.

But the immediate connection of the contents of this paragraph with what precedes in the seventh chapter and with what follows from the twelfth verse of the eighth chapter up to the close of the tenth chapter, and to even further than that, demands the existence of this paragraph as an integral part of John's narrative.

The seventh chapter of John's Gospel deals with the closing days of the feast of Tabernacles that was in the month of October before our Lord's death. On the last day of that festival, amid great public attention, a pitcher of water was brought from the pool of Siloam to the temple area and this water was poured on the great altar as a memorial of the water that had been provided to their fathers in the wilderness. It was at the moment of great interest in this,—an interest that was an intensely joyful one,—that it is legitimate to infer our Lord spoke out with a voice of power the words of the thirty-seventh verse, "If any man thirst let him come unto Me and drink." That is, He used the psychological moment when hundreds of

thousands of people were thinking of water to proclaim the truth that He is the Water of Life.

That night, as a closing to that very happy day, "The great day of the feast," the temple was illuminated. There were two reasons for this: First, it was a commemoration of the pillar of cloud by day and fire by night of the wilderness; and second, it was a symbol that this building, with all it stood for, was the light of the world. The illumination of this night was, therefore, of superior brilliance and received great attention.

Early next morning our Lord is back in the temple and soon after arriving He is confronted with the problem of dealing with a woman, who, in spite of the bright light that had shone during the previous night, had committed adultery.

The men who brought this woman to Jesus appealed to the Law, the central part of which had been written on stone by the finger of God. Jesus at first did not answer the inquiry of these men. Rather, it seems, He too wrote upon the stone, for the ground upon which He stood was the marble floor of the treasury. We do not know what words of grace and truth Jesus wrote there. At last in reply to their insistent demand for judgment Jesus rose and said, "He that is without sin among you, let him first cast a stone at her." This reply had such an effect upon these well-to-do gentlemen—for such they were—that beginning with the eldest and extending to the youngest they left His presence. Conviction of the quality of their own inner life and of their behaviour came upon them. Their sense of sin filled them with confusion. They left. After they had gone, Jesus rose from where He had been stooping and writing, and spoke His mercy to the



sinful woman; that is, He sent illumination into her soul, and conviction into the souls of her self-righteous judges.

Then immediately having effected these blessed results, Jesus stated as is recorded in verse twelve of the chapter, "I am the Light of the world." That is, it is not the Hebrew Temple's brilliant illumination, but the massive truth of Messiah's word that is the soul's true light. He brings us the two-fold light,—the sense of sin and the sense of pardon. Certainly the psychological setting for Jesus' teaching, "I am the Light of the World," could not have been better.

Later that same day (Chapter nine) He opens the eyes of a man born blind. That is, He gave light to one who had not had light; and the means He used for doing this was the same water that had been poured on the altar the day before—water from the pool of Siloam. This miracle of opening the eyes of the man born blind has a content that establishes the two truths already given, namely, that Jesus is the Water of Life, and that He is the Light of the World. But the full force of this new miracle is only clear when the incident of the woman taken in sin is included at the opening of the eighth chapter as it stands in the King James text of the Gospel.

Further, the man born blind, after receiving his sight, was excommunicated from the church of his day. That is, among other very serious matters, he could not enter the gates of the temple or the doors of any of the thousands of synagogues. As the news of this sore judicial sentence went among the people, they would all be thinking of it chiefly as a symbol of his exclusion from God. Now again our Lord seizes on this another great psychological moment and teaches that He is the Door to God. The nation at large looked upon the Pharisees who had passed the sentence of excommunication as the shepherds of the people. Jesus sets Himself in contradiction to these men. He is the Shepherd Who brings men to God; the psychological moment was again perfect for His purpose.

This repeated fitness of the setting is impressive. Here are three similar cases, concerned with water, light and the door, and the story of the sinful woman is a part of the warp and woof of the whole narrative. This circumstance seems almost to make the incident concerning her essential to the struc-

ture of these four chapters, seven to ten, if indeed there is not a still further connection that makes this incident essential to the Gospel as a whole.

Likewise as having a rich bearing on this incident, it might be pointed out that this paragraph in its Greek text, when its variant readings are sorted out and tested, conforms to the numeric structure that Mr. Ivan Powers of Aldersflect, Ont., Canada, is demonstrating as belonging to the Greek text of the whole of the New Testament.

*Evansville, Canada*

## Where Modernism Fails

DR. HARRY EMERSON FOSDICK

*Outstanding Modernist*

*From a sermon preached at the Riverside Church, New York, January 17, 1932*

MODERNISM often fails. It has breadth and easy-going complacency, and general good will, but lacks moral grip to lift men above the ordinary levels of daily life and give them courage, if necessary, to defy the world.

Again, modernism has stressed activity. We are very busy. The gospel of modernism has been largely work. Admirable as that is, our forefathers often understood that religion is not simply activity, it is also receptivity. They did not read so many books as we do, but they often thought more about those which they did read. They did not do so many things as we do, but they understood better the spiritual uses of solitude. They did not join so many committees as we do, but they made better use of prayer, and sometimes the consequence emerged in personal, spiritual power which puts us to shame.

In comparison with the hard-headed candor and fearlessness with which the old theology faced the terrific facts of this world, our modernism often seems soft and lush and sentimental.

We, fair-weather modernists, with our too easy gospel of God as a sentimental lover, would better salute those old Christians. They did not blink the facts; instead they achieved a faith able to rise above the facts and carry off a spiritual victory in the face of them, and at their best, in the darkest hours that ever fell on human history, they stood like houses built on rocks, that the rain, and the floods, and the winds could not shake.



# The Holy Bible

ERNEST ANDREW TIMMONS, M.D.

THE Holy Bible, by its context, presents four grand divisions: Precept and Law, Prayer and Praise, History and Prophecy. Under some one of these four divisions each item of the Bible belongs, for each division has a purpose to serve; and each division serves its purpose very pleasantly to man, when it is correctly viewed and abided by.

*Precept and Law* are given to instruct man how to act and live with himself, his fellow man, and his Creator, so that he may receive the greater blessings of this life and obtain the greatest blessings of the life to come; but they are also given to warn man of the penalties of disobedience.

*Prayer and Praise* show man how he can get and keep in harmony with his Creator. Petition, reverence and sacred song are the chief items of Prayer and Praise.

*History* shows man how his Creator deals with those who live in harmony with His Precept and Law, and how He deals with those who live contrary thereto. Bible History also incorporates (chiefly in captions) items of true science and other knowledge beyond much of that of our Universities of today.

*Prophecy* shows man the authenticity of the Bible, that it is from his Creator, and not from man; it foretells great events (both physical and spiritual) that are to be. And Bible prophecy does so by giving their regular order to occur, and just how, when, and why they are to be, and does all of this relative to this world and life and the world and life to come.

Man can often foretell what he intends to do during his life time on earth; and he may do the most of it, and often can (from developing circumstances) foretell much that is going to happen within a few years quite accurately. But man cannot accurately foretell great events centuries and millenniums ahead (how, when, and why they are to be), in their regular order and appointed time, unless he is under the power and guiding hand of his Creator. Great events that are taking place, and are to take place on earth, are Biblically foretold. Some of the forecasts have come to pass; others are yet to come to pass. Yet others are in operation today, completing future history.

A Bible prophetic student will account for Bible prophecy, to others—prophetic history may read as fiction. Bible Prophecy must be observed in regular order of occurrence, whether past, present, or future.

Some Bible prophetic events repeat themselves; some repeat themselves frequently. The Bible makes a prophetic note of such a fact. Some Bible forecasts look very similar and appear the same, but one thoroughly acquainted with the whole Bible scrutinizes Bible prophecy closely, and what may appear complicated and an entanglement to some will show up clear and consistent. Also, it will be observed that practically all prophecy presents a physical, as well as a spiritual side to it.

Some denominations give much time to the study and presentation of the Bible Precept and Law, by culling what they dislike and putting forward only what they like. This brings about division. The majority of churches, however, are more alike on Prayer and Praise. All churches give some time to Bible History; but many of them are very cold and indifferent on Bible Prophecy, claiming that there is nothing essential to Bible Prophecy, and that it is a record of what no one knows much about. They have never given enough study to Bible Prophecy to see that it supplies the evidence of the Authenticity of the Book and their Creator.

And we should not overlook the fact that the Bible presents itself with four grand dispensations: the Antediluvian, the Patriarchal, the Mosaic and the Christian dispensations. A close study of each dispensation reveals some modifications, especially in the Character of its worship over that of the other three. However, that worship for the Antediluvian and that for the Patriarchal dispensations seem to have been quite similar. Yet, the moral law and that law of the relationship of man to man runs practically the same for all dispensations. Also we find in some of the churches of today a rather inadvertent mixing both of Mosaic and Christian characters of worship, which cause further divisions of churches in their worship. That these mixed characters of worship would be, is also an incorporation of Bible Prophecy clearly stated. That Christian churches would organize, split and differ, accept and reject



certain parts of the Bible, question the birth and Sonship of Christ, and assert things contrary to Bible statements are all prophetic forecasts of the Bible.

Bible Prophecy reveals that man would be indifferent toward prophecy, till about the close of the Gentile era, and that then he would wake up to the Bible Prophecy and put it on in defense against Atheism, Agnosticism and Infidelity, in support of the Bible and Jehovah. And it is further revealed by Bible Prophecy that man will not come to a full and true knowledge of the Bible and Jehovah, till the full Sabbath Millennium of the Christian dispensation is on. It is also revealed that man is going to be indifferent and slow about accepting these facts and presenting them to his fellowman, till he is

chastised, which Bible Prophecy says that he is going to be.

And the Bible does not fail to assert that man must take the Bible as a whole, and not reject any part of its Precepts and Laws, Prayer and Praise, History and Prophecy. The Bible asserts that it all is under the Supervision of Jehovah, and that man must thus accept the Bible as a whole, which makes Jehovah the Dictating Ruler and man the subjecting servant. And in as much as I have seen sufficient evidence to believe (and really to know) that the Bible is not of human origin, but of Divine, I accept it as a whole and as it is, the Holy Bible, from Jehovah, its real and true Author; and so I defend it.

*Columbia, Tennessee*

## For Your Scrap Book

REVEREND A. WALLACE COPPER, B.A.

### Constructive Citizenship\*

THE individual who attempts to do anything constructive takes a great risk, but life is after all a great adventure. The process of disintegration is continual so it is always necessary to construct. One would think fellow constructors would welcome new ideas, new plans, but the facts prove the opposite. Fellow constructors are zealous to tear down any other idea but their own and they, too, look with envy upon the new. They seem to think, "we are too many" and therefore "you should get out." Many people make new systems—but what are their value? They stand preserved but never go into action. This is true from Plato's "Republic" to the theories of Mr. H. G. Wells.

Science tells us that some day the world will come to an end. As sure as the moon reflects the light of the sun—some day it will cease to do so. Then what? Civilization will inevitably be obliterated. If civilization must perish, then let it do so like a gentleman and not like a brute.

In our world we have the space-thinker and the time-thinker. A space-thinker is concerned with the present but not the past. The time-thinker is interested in the possibility

of endurance. A space-thinker will want to build a Utopia and put it into practice immediately, but the time-thinker will say "How long will it endure?" The real social order is not one that reaches a height and stops there, but one that progresses day by day. While everybody exists in space, they live in time. The philosophy of a space-thinker is materialism, mechanism. But we know that the photograph of a man is not as significant as the man himself.

How long will the League of Nations last? As long as men are animated by the spirit of tranquillity and loyalty. The League of Nations must be more than world wide—it must be world deep. The lastingness of an institution depends upon the lasting quality and power of the men who administer it.

Science is placing mighty instruments in the hands of humanity and it will take a high-spirited, good-tempered, cheerful and valiant generation to know how to use them. We need to develop the positive and the good. The good needs to be inculcated in individual lives. There are some people who are forever desiring to put a stop to something. The ideal, the best, the lasting way is to inculcate in individual lives the impulse to do good.

The strength of a civilization is not meas-

\* Constructive Citizenship, by L. P. Jacks.



ured by its voters but by its depth, its length, its tenacity, its ramifications of roots that it strikes into the earth. How about Greece? This is all done in time. Let us remember society is not a ship laid up in dry dock to be reconstructed or repaired by the theorists at their leisure, but it is rather a ship under full steam in the midst of perilous waters.

Science is producing a great many instruments. Skill and intelligence are playing a large part in the affairs of the world. Suppose society does not know how to use the instruments? We can control the air, the sea, the land, almost everything, but can we control ourselves? The discoveries of science can be directed in varied channels. There is the need of moral capacity. We need organizing power to develop unity so that the object of activity may be to produce the best.

Constructive citizenship is the citizenship that constructs, that creates. It desires things to go not merely world wide, but world deep. It chooses to make rather than mend. It stands for skill, science, high-character and silent heroism. It is the philosophy that makes the best of things as they are.

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## John Woolman

THE Journal of John Woolman brings us into a different world. His phraseology is that of another day. He held to beliefs and customs our century does not tolerate. However, in his mind are certain ideas that can be regarded as prophetic. Long before slavery became an issue of prime importance it was significant in his mind. He traversed the countryside attending one Friends' Meeting after another urging his brethren not to own slaves. Before the battle clouds of the revolution had covered the sky he had dedicated his life to abolition. The Journal of John Woolman is a classic and will always be placed in that category, but more than being a literary classic it is the revelation of a prophetic spirit.

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## Words

BRADFORD wrote a book, *Damaged Souls*. It is the study of certain discredited figures in American history. We read of men like John Randolph, Benedict Arnold, Thomas Paine, Aaron Burr, and Butler. Mr. Bradford discovered their common trait was the facility with words. He says the tongue

was the most vivid thing about them and they used it one and all with singular and passionate urgency to forward their own purposes, to sway men and women, to achieve the conquest of the world.

Words born in the soul's silence are among the earth's mightiest tools. They are a brush to paint pictures, a chisel to carve motives, a battering ram to break down the walls of oppression, a compass to guide the traveler, a light to pierce the souls of gloom. Words are personality articulate.

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## Conviction

ANTIGONE, in that drama whose vast light time cannot dim, is shown in rebellion against the rules of the state. Her brother was a traitor to his city and in his treacherous war lost his life. By order of the city governor his body was left to rot unburied. But Antigone resolved to give him a decent burial. There was a law of love deeper than the shame of treachery and the higher decree of the state. So she was also condemned to die of starvation. Seeing her inflexible the governor asked,

And didst thou dare to disobey these laws?  
Sophocles makes her reply:

I did not dream thine edict strong enough  
That thou, a mortal man, shouldst overpass  
The unwritten laws of God that know no change.

Lord Shaftesbury said that some children are not born into the world but damned into it.

Bergson said most inventions are extensions of the flesh. The telescope is larger vision, the microscope is a keener eye, the telephone is a more powerful voice and ear, a gun is a longer arm and an explosive a bigger fist, the typewriter is a set of speedier and more skillful fingers, the auto a set of swift mechanical legs and the aeroplane a bestowal of wings.

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Sainte-Beuve with the same patience, labor, infinite and varied curiosity as possessed by any scientists probed human hearts. He said of himself, "I analyze, I herborize, I am a naturalist of souls."

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John Ruskin pointed out how fine, subtle, and delicate was the vision of the great painters. How perfect their skill in rendering exact sense impression of natural objects.



## THE PULPIT

JAMES M. GRAY, D.D.

I. M. HARGETT, D.D.

ELMER ELLSWORTH HELMS, D.D.

FLOYD TOMKINS, D.D., LL.D.

MILTON HAROLD NICHOLS, D.D.

WALTER D. BUCHANAN, D.D., LL.D.

CLARENCE EDWARD MACARTNEY, D.D.

REV. CARLTON R. VANHOOK

THOMAS S. BROCK, S.T.D.

### The Blessedness of Service

E. W. CASWELL, D.D.

*Who went about doing good.—Acts 10:38.*

WERE you ready to die, that you jumped into a stormy sea to save that child's life?" said a gentleman to a sailor. "Should I have been better prepared, sir," the sailor replied, "if I had shirked my duty?" Doing one's duty is the noblest kind of readiness for death. This was the mission of our Lord: healing, saving, restoring and redeeming. "I come to do thy will, O God." To release the captive, to comfort all that mourn, to give beauty for ashes. Christ's followers are commissioned to carry on his Kingdom in the salvation that saves. We should have the spirit of compassion for the multitude, the burden for souls, the willingness to suffer, that we may help and comfort our brothers.

To be right and do right is a crown of glory that brightens in this world. What opportunities are before the Christian world today! Millions of our fellow men are in hunger and pain, are homeless and friendless. We should go or send to their relief. Don't say, "How shall I? Who is my neighbor?" Go and help immediately. You are your brother's keeper; therefore hurry to his relief. The needy world waits for saviours, be one.

It will not do merely to express a sigh of pity, a tear of sympathy; you must extend the personal touch. Then you will bless three—yourself, the needy one, and the Christ. Let us seek after the lost as Columbus sought for a lost continent, as Edison has searched for the wonderful forces of nature. What matters it if you suffer martyrdom for your belief and ambition? Remember, you are in a noble society, with Socrates poisoned, Paul beheaded, and Huss burned. These are they that came up out of great tribulation, but they came victors, with the cross carved upon their scepters of triumph and shining on their crowns of glory. They were more than conquerors, through him that went about doing good!

### Face to Face with God

E. W. CASWELL, D.D.

*To give the glory of God in the face of Jesus Christ.—2 Cor. 4:6.*

A NURSE in the Civil War was suddenly called upon to pray for the soul of a soldier who was lying in the gutter by the roadside. The nurse was not an open follower of Jesus and had never prayed before others. She said afterward: "When I knelt, I realized that I was face to face with God. I had to receive him or reject him. As I poured out my heart in prayer for the soldier, my own heart was filled with his presence." Is not every soul called upon to make this final decision, and when Christ is rejected for the last time, the Holy Spirit takes His flight.

Samuel Hopkins Hadley had this final vision of the Christ while sitting on a whisky barrel in a saloon. He said: "I got a view of eternity that night in that gin-mill. I saw what I believe every poor sinner will see when he stands unrepentant, unforgiven before the bar of God. I thought I was dying. My sins appeared to creep along the wall in letters of fire, like the writing on the wall in Belshazzar's palace. I thought of the old text of my boyhood, 'Come unto me, all ye that are weary and heavy laden, and I will give you rest.' I was too drunk to pray intelligently. I had heard that if one would only look to Jesus, he would take that look for a prayer. All of a sudden, I seemed to feel a great and mighty Presence, and, realizing that I was falling, I said, 'I will fall toward the Cross.'"

On the following Sunday evening, in McAuley's Mission, Hadley was present. When he cried, "Jesus, won't you help me?" then the brightness, like noonday, shone into his heart. It is said that seventy-five thousand persons sought and found the new life during the twenty years that Hadley conducted the Water Street Mission. This may have been Hadley's last chance; he was not disobedient to the heavenly vision. He yielded, lived an honored, useful life, and brought many to the Kingdom.



# Young People's Department

REVEREND HAROLD JOHN OCKENGA, B.A.

## Topic for July 10

### Shall I Get an Education, and Where?

ROBERT S. MARSDEN

Scripture Lesson—Deuteronomy 6:1-9.

**Introduction.** At this time of the year graduates turn their thoughts to the possibility and desirability of securing a higher education. Shall between 18 and 30 years be spent to improve ourselves in knowledge, or shall they be spent in "having a good time," with the thought that when one becomes old there is time enough to think about the more serious things of life? Some young persons are tempted to just take a "job," earn a little money, and share in the good times which are indulged in by the crowd. The prospect of years of hard study with little or no money to spend and with almost no time in which to spend it is not particularly alluring to them.

This is one of the greatest problems of life which must be seriously faced, for it is one of the answers that will seriously affect our whole life. It cannot be settled by superficial thought. Let us allow Christian experience and the Word of God to tell us what we shall do in the case of our own lives.

#### The Need of An Education

What is the need of an education? Obviously this answer would differ widely among a number of people: It is contingent upon one's purpose in life. A Christian's life will be led to the highest glory of God and in the greatest enjoyment of all the things of the universe whereby God makes himself known. God is glorified in worship, in loving deeds of service to Him and to our fellowmen. He is enjoyed in the wonders of nature, in science, in the great inventions of modern time. If it can be established that an education will lead to the better accomplishment of this purpose in life, then it follows that a Christian needs an education. All other things being equal, one with an education can better carry out that programme for the Christian life than one without an education: one learns to make the most of his time and of his talents.

#### The Type of Education to Secure

Much depends upon the type of education which is secured. There is nothing inherently evil in education, but education can become a detriment to one's spiritual life if it is not rightly directed.

An education should be God-centered. It should presuppose the great fundamentals of Christianity—God the creator; man made in the image of God; the fall of man; the redemption of man by the life and death of Jesus Christ; the abiding power of Christ through the Holy Spirit; the resurrection; the judgment with rewards and punishments. An education presupposing these things will fit one to live a life to the glory of God.

The more thorough a Christian education the

greater will one's Christian faith become, for the Christian faith is based upon truth, and, indeed, is truth. If a thing is actually true then the more you know about it the greater your faith becomes in it: If a thing is false, then the more you know about it the less you have faith in it. Christianity is true; therefore the greater the light of education that can be shed on it, the more confirmation will it receive. Only superficial and one-sided education is dangerous to Christian faith; true and consecrated scholarship confirms one's beliefs.

An education must not be expected to take the place of regeneration. In modern religious thought much stress has been placed upon education. We are told that if people have a head-knowledge of the truth they will live in accordance with it. Experience has proved the contrary. "Ye must be born again" is just as true today as when Jesus spoke those words to Nicodemus. Education secured by an unregenerated person, will never enable him to glorify and enjoy God. He must first be born again, and then secure an education which will enable him to accomplish that end. Education has been compared to a sculptor. A sculptor can take a rough block of stone and make it into the likeness of a man, but it will still be stone. Education can smooth all the rough places, but if the subject of it has a heart of stone it can never make him a child of God.

**Conclusion.** Let us be sure that we are born-again Christians. Then let us seek as good an education as we can afford; but let us secure a God-centered education; one of true scholarship based upon Christian principles. Such an education can be secured only at a Christian school or college. The Editor of CHRISTIAN FAITH AND LIFE will be glad to give advice to young people concerning that kind of college.

## Topic for July 17

### How shall I Spend my Spare Time?

ROBERT S. MARSDEN

Scripture Lesson—Ephesians 5:1-21.  
Text—Ephesians 5:16.

**Introduction.** One of the greatest boons of modern civilization is the great increase of leisure time. A generation ago this topic would have been almost superfluous for many working people, for they had time only for necessities of life. The present industrial slump has enforced much spare time upon many folks, and it is most pertinent that at this time we should consider how it can best be used. All of us know folks who have actually made ship-wreck of their lives as a result of their wrong usage of spare time.

#### Spare Time Must Not be Wasted

Time is something to be *redeemed* and not *wasted*. A Christian belongs body, soul and spirit to Jesus Christ. He has been redeemed not "with



corruptible things; as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18,19; 1 Cor. 6:20). The favorite word of the Apostles for their relationship to Christ is the word "bond-servant." A bondservant is one who was bought. He could call no time his own—he was responsible to his master for every moment of his life. That is the relation of a Christian to Christ—he is a bondservant who can count none of his time or of his talents as his own, but is merely given the use of them as a faithful steward.

### Improve the Body

The following principles will be valuable as guides; if all your fun is guided according to these it will be wholesome and Christian.

Never do anything upon which you cannot ask the blessing of God. Unless you can pray before you go to a place of amusement that God will bless you while you are partaking of it, it is no fit place for a Christian.

Never do anything that will injure your prayer life. Some time ago I had a young man, a theological student, tell me that he was doing things in his social relations which prevented him from saying his prayers when he got home. Amusement that makes one ashamed to appear before God in prayer is not the type that Christian young people will seek.

Never do anything that you would not do if Jesus Christ were with you in person. Seek to realize that Christ is with you, by his Spirit, at all times, if you are a Christian.

Never do anything that will disgrace the image of God which you bear. When you became a Christian the image of God was restored in you as it was in our first parents before they sinned. You became united to Christ in the mystical union.

### Improve the Mind

Perhaps the greatest Old Testament scholar of the last generation was the late Robert Dick Wilson. During his lifetime he mastered forty-two languages. He brought all his knowledge to God and God used it in the defense of the Scriptures. He used to tell his students that he learned more than one language while he was waiting for train connections between Princeton and Princeton Junction. He truly "redeemed the time."

*Conclusion.* Always be able to say you are "redeeming" your time. Use spare time thoughtfully and prayerfully.

## Topic for July 24

### What shall be my Life Work?

ROBERT S. MARSDEN

*Scripture Lesson—Ephesians 4:1-16.*

*Introduction.* Every young person needs careful and prayerful consideration of the choice of his life work, and there are several things upon which the choice of a life work depends.

### Our Abilities and Opportunities

Obviously one's choice of a life work depends upon one's native ability and one's opportunities. One who was naturally clumsy in the use of his hands is hardly fitted to be a surgeon, or one with a grave impediment in his speech to be a lawyer. I do not mean that the Lord cannot give power

to triumph over all kinds of obstacles. God does not plan the end toward which to strive without providing the means to accomplish that end.

But before we are sure that God has planned that we should be in some more modest place in life, let us be sure, through earnest prayer, that he has not planned for us a broad life in an educated profession or business. Many of us are prone to underestimate our ability. We see others accomplishing great things, but we do not think that we can do likewise. I once knew of a boy who was convinced in his mind through the Spirit that he should be a minister of the Gospel. His first public speech in High School convinced his auditors that he was unfitted for that kind of work, for it was scarcely audible and was halting and incoherent. Today, while still a young man, he is one of the most promising young preachers in a great denomination. He was convinced that the Lord wanted him in the ministry and that if that were so He would provide the necessary physical and mental qualities, and he persisted and found the Lord faithful. Let us be honest and measure our mental and physical qualifications well, but let us never conclude from one failure in an endeavor that we are totally unfitted for that kind of work.

### Our Aims in Life

The end that one seeks to accomplish in life will, of course, play a large part in the selection of a life work. If the aim in life is to create a reputation as a philanthropist then we direct our life so that we can have funds to give away. If our aim in life is to secure the good-will of men then we will choose an occupation which will offend no one and in which we have to take no stand either for right or wrong. One's life work will depend upon what one hopes to accomplish. A consecrated Christian young person will want to accomplish just as much as he can for the glory of God.

### What We Long For

What one wishes to derive from life is subjective; what one accomplishes in life is objective. What one wishes to "get out" of life for oneself will play a large part in the choice of a life work. All work well done is honored of God, for as every part of the body has a specific work to accomplish and each is necessary; so every member of society has a work to accomplish and whether that work be great or small it is equally necessary. But if one is doing only a small work he cannot receive the "well done" of God unless he is unable to do a larger work. Consider these vocations:

The Gospel Ministry is the highest work to which a man can be called. That work can be done by women as missionaries and teachers. Before settling upon any life work be sure that you are certain that God has not fitted you for his ministry.

Medicine—open to both men and women. It is a high service to mankind. The Christian physician aims to heal not only the body but also the soul, through Jesus Christ.

Teaching. Much the same can be said of teaching as of Medicine.

Law affords a wonderful opportunity of serving the down-trodden and of securing justice in this world for them and of bringing them to the one

who has tempered justice with mercy in Christ. Business. Christian business men are indispensable to the Christian church and the world.

*Conclusion.* Let the question "What shall be my life work?" be answered only after much prayer, much searching of heart, and after securing the guidance of the Lord in making the decision.

## Topic for July 31

### Who shall be my Life Mate?

ROBERT S. MARSDEN

Scripture Lesson—Genesis 6:1-9.  
Text—2 Corinthians 6:14.

*Introduction.* The two most important problems which we must solve are: "Who shall be my God?" and, "Who shall be my life mate?" It will be assumed that you have chosen God and so will be able to settle the second problem as a Christian and in the light of Christian revelation. By the command of God (Gen. 2:24) the marriage relationship is a permanent relationship, not to be entered into lightly, nor to be broken at will. Jesus confirms this view, for he tells us (Matt. 5:32) that a divorce may be secured only on the ground of adultery. It is likewise a relationship which touches every other phase of life.

#### The Evils to Be Avoided

God has always been most insistent that his people should keep themselves separate and not inter-marry with non-believers. Marriages between Christians and non-Christians are based upon the wrong view of marriage. Pure and unselfish love implies a fellowship of soul, and that fellowship of soul cannot be present if the dominating passion of the lives is different—the Christian member will either be compelled to tone down his Christian witness or there will be a separating barrier between husband and wife, a barrier which will make true love and fellowship impossible.

#### The Qualities to Seek

The prospective life mate should be a consecrated Christian.

The selection from eligible Christians should be made prayerfully and thoughtfully. True love, worthy of the name is not that in which the heart triumphs over the head, but one in which the heart and head join. If it were possible for Christian young people to pray together about their futures before they entered into matrimony much unhappiness would be avoided.

The selection must be from those who are intellectually and spiritually agreeable. A life mate who is bored by your profession, or out of sympathy with your spiritual aspirations will contribute little to your happiness.

Is the proposed mate physically, intellectually, morally and spiritually qualified to be the father or the mother of the kind of children you would wish to call your own?

*Conclusion.* Marriages planned with these broad considerations in mind should be happy ones, and the homes resulting therefrom should be homes in which the Lord reigns because He is known and loved. The ultimate ambition in Christian marriage is to found another Christian home; another bulwark against the advancing ungodly tone of society.

## Topic for August 7

(This is inserted as a topic to present a service that may be used at any season of the year).

### Installation Service

ROBERT G. WITTY

1. Prelude (a meditation).
2. Song: "Dear Lord and Father of Mankind."
3. Prayer—to be said by all.

Heavenly Father and Everlasting Guide, move upon us that from our midst may rise up leaders in Thy Kingdom. Give them and us the power of Thy constant Presence. As Thou hast been faithful to all generations, help us to be faithful to Thee in our day, through Jesus Christ, our Lord. Amen.

4. Solo—"Where He Leads Me I Will Follow."

This song is to be sung very quietly but distinctly. These words will be used:

I can hear my Saviour calling,  
I can hear my Saviour calling,  
I can hear my Saviour calling,  
Who'll go with me, with me, all the way?  
Who'll go with me all life's way?  
Who'll go with me all life's way?  
Who'll go with me all life's way?  
Who'll go with me, with me, all life's way?

*Minister:* Then said Jesus unto his disciples, "If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it."

Friends of Jesus, we are met here to lead and to be led into that way of life in which we lose our lives for Christ. From your friends you have elected those who, by their living knowledge of the only true God and Jesus Christ whom He has sent, are to lead you in Christian growth and conquest.

Let those upon whom this high responsibility of leadership has been laid present themselves before God to receive empowerment for this holy task.

*Those who have been elected will come to the altar and stand before the minister.*

*Minister:* This may well be a second minister. "Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high he led captivity captive, and gave gifts unto men...and He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Ephesians 4.

You have learned, chosen leaders in Christ, to appreciate the joy and responsibility of Christ-following and to shun the deceitfulness and ultimate ruin of wrong.

May God increasingly burn into your hearts how splendid a task is yours. This (name of organization) has proved itself a mighty power for furthering and deepening God's Kingdom on earth. To you is intrusted the leadership in policy and activity in advancing toward our goal in Christ Jesus.



We not only pray upon you the abiding and powerful Presence of the Holy Spirit of God but also pray that you be encouraged by your firm declaration of Christian faith.

*Minister:* Will you seek for yourselves and for others the highest New Testament experience in Christ Jesus with all the terrible earnestness of men shunning everlasting death and finding life eternal?

*All:* We will seek to find.

*Minister:* (Name), you are elected President of (name of organization).

By your management this organization may falter or advance;

By your example the consecration may be dissipated or confirmed;

By your vision the Kingdom may be hindered, or, thanks be unto God, it may come gloriously. Will you faithfully lead those in your care as Christ leads you?

*Pres.:* I consecrate my all to this high calling.

*Minister:* Receive this ribbon of purple as the badge of your authority.

*Minister:* (Name), you are elected First Vice-President of (name of organization). Not to multiply meetings, not to burden with dead courses of study, but to open men's blind eyes to God, to show Jesus to the sinner, to nurture God's children upon spiritual bread,—these are your high privileges. Will you keep God, who will be a Father to all men, who will be a Saviour from all sin, who will be a Guide into all righteousness, central in your personal life and in your work in His service?

*First V. P.:* I consecrate my all to this high calling.

*Minister:* Receive this scarlet ribbon as a badge of the redemption of Christ.

*Minister:* (Name), you are elected Second Vice-President of (name of organization). To break down the barriers to national good-will, to bridge the chasm to racial brotherhood is possible only through Christ. Your highest task is to open Christian eyes, prayers, and possessions to the world's need, to the world's Saviour, the world's only hope. In season and out of season will you carry this message of brotherhood?

*Second V. P.:* I consecrate my all to this high calling.

*Minister:* Receive this many colored ribbon as the badge of Christian brotherhood.

*Minister:* (Name), you have been elected Third Vice-President of (name of the organization). A friend in need is a friend indeed; so Jesus gave Himself to the needy. His mercy, His breadth of sympathy for all classes, His friendliness to every lonely heart, and His giving of Himself in constant, humble helpfulness is your example for yourself and your department. Will you carry His joy, bear His glad tidings, extend His friendliness, and manifest His mercy as you go about doing good in His name?

*Third V. P.:* I consecrate my all to this high calling.

*Minister:* Receive this white ribbon as a badge of your Christian mercy.

*Minister:* (Name), you are elected Fourth Vice-President of (name of the organization). Yours is a service of joy and culture. To foster sports-

manship in play, comradeship in living, and recreation in our leisure moments—these are your happy works. Will you bring us joy of which we may partake in the name of Jesus?

*Fourth V. P.:* I consecrate my all to this high calling.

*Minister:* Receive this yellow ribbon of sun-shirt as the badge of Christian comradeship.

*Minister:* (Name), you are elected Secretary of (name of the organization). Careful records must be kept, courteous promptness must be observed in all correspondence, and regular attendance to duty must characterize your life and work in this service. Will you seek to do your work as for the Master?

*Sec.:* I consecrate my all to this high calling.

*Minister:* Receive this blue ribbon as a badge of Christian loyalty.

*Minister:* (Name), you are elected Treasurer of (name of the organization). The furtherance of God's Kingdom requires stewardship. Will you by word and example encourage the adoption of a Christian budget, will you keep neat and accurate record of all financial matters,—in short will you be a faithful steward of this task to which you are called?

*Treas.:* I consecrate my all to this high calling.

*Minister:* Receive this silver ribbon as a badge of Christian stewardship.

*Minister:* (Name), you are elected Superintendent of the Intermediate Department of (name of organization). When youth's love of great tasks is untouched by bitter defeat, when youth's talents are not fettered by vice, when youth's heart goes out to the lonely, you may bring them to Jesus, challenge them to service, and bind them to God. Will you by your personal devotion and your unflinching consecration to this great task save youth for Christ?

*Sup.:* I consecrate my all to this high calling.

*Minister:* Receive this green ribbon as a badge of Christian daring.

*Minister:* (Name), you are elected Superintendent of the Junior Department of (name of the organization). Among the Master's most beautiful commands is, "Feed my Lambs." To watch the little lives unfold, to bring the little ones to Jesus, to nurture them in the Spirit of Christ—what a glorious and lovely calling is this! Will you feed the Lambs of Christ as a good shepherd?

*Supt.:* I consecrate my all to this high calling.

*Minister:* Receive this golden ribbon as a badge of Christian childhood.

*Minister:* As these cabinet members need God's Presence to be leaders, so we need His Presence to be followers.

Let us ask Him to come with power upon us and them.

Let all who wish this power to come, and abide, stretch forth the hand and earnestly pray with me:

*All* (with outstretched right hand):

Our Heavenly Father, grant Thy blessing upon us according to the measure of the gift of Christ. Send Thy power upon these, our leaders. Give us Thy grace to follow Thee through them. May we work together in peace and love, and may Thy Kingdom come, Thy will be done by our service, in Jesus' Name. Amen.

5. Song: "Where He Leads Me I Will Follow."

6. Benediction.

# The Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A., D.D.

## Religion and Science Again

THE interest in religion and science seems to be perpetual. However, there is something unique about the situation today, and that is that the scientists are taking a deep interest in religion and are volunteering to pronounce judgment upon it. Moreover, many of them are trying hard to square religion with what they believe to be true science.

It is also interesting to note that so many leading scientists of our day are religious in their own way and according to their own notions. They do not want to be regarded as either non-religious or irreligious. Their broader investigations have convinced them that man is "incurably religious;" and so they must find some way of accounting for so outstanding a phenomenon and belief. After reading several recent books by scientists along this line, we are not at all persuaded that the scientists can give us a religion that will redeem mankind. We shall see later on whether our doubts are well founded or not.

Some months ago we reviewed at some length in two numbers of this magazine the book entitled *Has Science Discovered God?* We did not feel that the scientists represented in that volume had done very satisfactory work in discovering God by means of their scientific apparatus. In most cases the God they supposed they had discovered was a quite hazy being. Whether He is a personal God or not was not always clear. One thing, however, was quite certain—He was very far from being the God revealed in the Bible, who sent His only begotten Son to redeem the world of mankind.

Along comes another book carrying the title *Science and Religion*, to which we must now give attention. Frankly, it was not sent to us for review, but we purchased it because of our profound interest in the subject discussed in its pages. It is published by Charles Scribner's Sons, 597 Fifth Ave., New York. The price is \$2.00. It comprises contributions

from the following well-known celebrities: Michael Pupin (who has written the foreword), Julian Huxley, J. Arthur Thomson, J. S. Haldane, E. W. Barnes, B. Malinowski, H. R. L. Sheppard, B. H. Streeter, C. W. O'Hara, Arthur S. Eddington, S. Alexander, W. R. Inge and L. P. Jack. Thus it will be seen that the essayists are either professional scientists or liberalists in theology. It is little wonder therefore that the volume is pretty much of a *potpourri*, especially from the religious viewpoint. These essays were first delivered over the radio in England, but have been revised and somewhat enlarged by their respective authors.

Julian Huxley contributes the first essay (after Dr. Pupin's foreword). He has this merit—he does not want to be considered irreligious. He has too much sense to believe that such a universal phenomenon as religion the world over has no worth and no basis in fact. He even makes this statement: "The existence of the sense of sacredness is the most basic of these common elements." He means the elements that are common to mankind. He thinks that it is the core of any feeling that can properly be called religious, and without it man would have no religion at all. But he thinks that this "feeling of sacredness" can exist without any recognition of God or of supernatural beings. He cites pure Buddhism as an example, because it makes no mention of God. He forgets that Buddhism has not remained, and could not remain, in this non-theistic status, and that, as it exists today, it is polytheistic and often even animistic.

If a mere "feeling of sacredness" is the core of religion, what is the object of that feeling? Toward what is it directed? If only to the "mystery" of the universe, can a person worship a mere "mystery?" Life is a mystery. Shall we become biological idolaters? Even matter itself is a "mystery"—more of a mystery today than ever. Shall we worship matter or the "mystery" of matter?



Surely there is no redemption in such a vague and misty religion—if religion it can be called. To get at the gist of the Huxleyan type of religion (for we cannot go into detail), it consists simply in the mystery of the universe and cherishing the “feeling of sacredness” toward it.

How far short of Christian teaching this religious view falls! Here is no personal God with whom to hold communion; to whom we can go with our trials and disappointments; who so loved the world that He made an infinite sacrifice for its salvation; who will pardon our sins, who will break the bonds of inherited sinfulness and binding habit; who has opened the gateway of immortality to the longing hopes of the children of men. No! we can see no relief from sorrow and no hope of the solution of our problems in the religion which Professor Huxley, the scientist, proposes as a substitute for Christianity. How can a sense of sacredness in the presence of the mystery of the universe help mankind when there is no prospect that the mystery shall ever be solved, and that some day we must die and lose consciousness forever more? If ever there was proof of the need of a special divine revelation, such as the Bible records, it is furnished by the evolutionary scientists of our day.

The next essayist is that genial scientific gentleman, Sir J. Arthur Thomson. Religiously he is far in advance of Julian Huxley. If we understand him—these scientists can be quite obscure—he is a theist; perhaps it would be more correct to say, a deist. He certainly believes in a personal God. We quote (p.27):

We hitch our wagon to a star; we send out tendrils toward the absolute; we believe in God. Thus there is little that is specifically religious in the idea of a god who is but the sum total of the physical energies of the universe. For such a god is still no more than a physical quantity. The God we would worship is spiritual.

Then he quotes the definition of God in the Shorter Catechism, and seems to approve it. A God thus defined must be a personal God, conscious of Himself and of His universe. With some surprise, too, we come across the following paraphrase of John 1:1-5:

In the beginning was Mind, and that Mind was with God, and the Mind was God. All things were made by it; and without it was not anything made that was made. In it was life, and the life was the light of men.

That is what we call remarkable. But our scientist's testimony for real upstanding the-

ism is greatly reduced by his calling the “Mind” an “it.” And he does not even give it the honor of a capital “I.” Can there be Mind without personality? without a self-conscious ego? Then why did not our scientist come out fairly and squarely for theism by applying the personal pronoun “He” to the Mind who was in the beginning, and who was God, and who made all things? It seems to us that people who refuse to accept explicitly the teaching of Holy Writ always fail to think lucidly about spiritual matters.

Our scientist accepts the evolution theory (see pp.23,25,28,31,32). He does not think that this hypothesis is antithetical to theism; but he makes no attempt to reconcile it with Christian teaching. He thinks that the evolutionist has a “finer, though vaguer, vision” of the Supreme Reality (his own capitals). We admit that it is vaguer, but we balk at the idea that it is finer. We cannot agree that it is a finer conception of God to believe that He evolved man through amoeba, worms, mollusks and beasts of the jungle than that He created him outright in His own image.

Dr. Thomson seems to believe that God may have created the primordial material (whatever that was) of the universe—but after that, “hands off.” He girds at the idea of “a God who was always interfering with His cosmos.” As if any Christian person ever held such a doctrine! The fact is, the informed Christian does not believe that God ever “interfered” with His cosmos. He may have intervened at times when it was necessary to preserve His world as a moral and spiritual economy; but that was poles and poles different from interfering. If a man's watch gets out of repair, and he takes it to a skillful watchmaker, does latter “interfere” when he mends the broken timepiece? On page 31 Dr. Thomson intimates that he does not believe in the resurrection of the body.

Much as we admire this genial scientist, we feel that the religion he advocates is a drab affair compared with the positive theism taught in the Bible, which reveals to mankind a God who created, who preserves, and who has redeemed the world. For lucidity, definiteness and real value and helpfulness we prefer the religion of Christ and the Bible.

Difficult as Professor J. S. Haldane is to understand (for he always has an abstruse way of expressing himself), we believe we have partly mastered his view regarding reli-

gion. Mere physical, chemical and mechanical data cannot fully explain biological data, because there is always something more in the phenomena of life than they furnish. Then, the biological realm does not furnish a complete basis for the psychological, because here again there is something more than the content of mere living organisms can give. The psychological facts lead to personality. But there must be a Supreme Personality to account for human personalities, that is, God, "the Personality of personalities."

Thus far our philosopher-scientist seems to reason well. One could wish that he would continue to reason as wisely. But when he turns religion into mere mysticism, the mere experience of God within us, we cannot go with him. He says, and here he wants to "be perfectly frank": "What is often called revealed religion has no other real basis." This is far from Christianity, and is evidently aimed directly at it. How a scientist who always professes to want the facts, and all the facts, will explain the fact that thousands upon thousands of people, many of them highly cultured, have received a clear experience of God through faith in the historic religion revealed in the Bible, it is difficult to say. Our author also denies individual immortality. Hence again we feel that this essayist has depicted for us a very pale and ineffective kind of religion.

A brighter light shines upon the great problems involved in these essays when we come to Bishop E. W. Barnes' contribution to this symposium. It may cause some surprise for us to say this; for Bishop Barnes is known to be an outstanding and somewhat polemical Modernist. Some of his Modernism crops out in this essay. For example, he seems to credit the Bible with teaching that the earth is "the fixed center of the universe;" he holds that "man was not specially created, but has evolved from an ape-like

stock." He intimates that miracles can no longer be accepted, though here he is not quite clear. Of course, it is well known from his writings elsewhere that he does not accept the early chapters of Genesis at their face value.

However, when he undertakes to vindicate theism over against materialism and pantheism, he shows himself a master of argument, and reasons much more lucidly and convincingly than do Thomson and Haldane. But more than that, he believes in the God manifested by Jesus Christ, and quotes effectively a number of Biblical passages in confirmation of his views.

This fact that a Modernist can come out into the clear regarding a personal and governing and creating God, when the mere scientists only succeed in muddling matters, is very instructive; it proves that no one can be lucid regarding God without accepting the Bible, at least in part, as the record of a special divine revelation. Here is something worth quoting and remembering:

When the materialist persuasively makes matter produce mind, I admire his skill as I admire that of a conjurer. But the higher is not produced by the lower. We grant that, in the cosmic process, life and mind have emerged through matter. But such emergence is the result of the creative activity of God, who has thus used matter for His own ends. [Then he says that the materialist must, to be consistent, deny the freedom of the will.] To this I reply that constant and invariable experience convinces me that I have freedom of choice. One of my Cambridge friends years ago put the matter briefly and bluntly when he said, "I may be a fool, but I'm not an automaton." In brief, the results reached by scientific investigation, when rightly analyzed, give no support to materialism. Matter and its interactions do not constitute the source of all that is: mind is not a product of material change.

The analysis of the rest of the contributions to this symposium must wait for the next issue of this magazine.—*L. S. K.*

## Garstang's Foundations of Bible History

REVIEWED BY J. W. NEWTON

THIS great work is a notable illustration of the losing battle which unbelief is fighting against the truths of Scripture. Some seventy years ago Colenso put out his attacks on the early books of the Bible. The great names of destructive criticism relied on his work to accomplish the destruc-

tion of these books, and as having utterly destroyed their influence. Thus James Orr wrote:

In modern times the writer chiefly relied on as having irretrievably shattered the historical credibility of the narratives of the Pentateuch—especially those proceeding from the priestly writer—is



Colenso. The arguments of this authority are taken over practically *en bloc* by modern critical scholars, and treated as irrefragable demonstrations that the stories in Genesis, but particularly those of the Mosaic period, are throughout utterly unhistorical (*The Problem of the Old Testament*, p.362).

In footnotes he quotes from the critics. Kuenen wrote:

The representations in the later books of the Pentateuch simply defy the conditions of space and time to which every event is subject, and by which, therefore, every narrative may be tested. The Exodus, the wandering, the passage of the Jordan, and the settlement in Canaan, as they are described in the Hexateuch, simply could not have happened. Wellhausen says: "Colenso is properly entitled to the credit of having first torn the web asunder."

Against this unbelief Garstang's work stands out as a record of the most complete series of proofs that the crossing of the Jordan and the conquest of the land occurred as narrated in the book of Joshua. And back of this the narrative of the Exodus and the wandering are also confirmed; in fact, the Pentateuchal history from Abraham down is confirmed.

Now, when Colenso wrote, his work was, and ever since it has been, rejected in the fullest way by believers in Scripture. They have all along believed in the Bible as true, and its historical and all other statements to be relied upon in the fullest way. And now we have their position confirmed, while the theories of the critics are proved to be wholly untrue. On the cover of Garstang's book are placed these words:

A scientific and coherent account of the settlement of Israel in the Holy Land, based exclusively on the archaeological and topographical research of ancient Biblical traditions. An entirely new light is shed on the exactness and veracity of the oldest sources of the Bible.

This book is the result of actual work done on the sites of the ancient cities of Canaan. It should be understood that Professor Garstang is himself a critic, who has been forced to accept the truth of the Scripture records by the proofs he has personally found, and he became "convinced, after years of study, that not only were these records in general founded upon fact, but they must have been derived from earlier writings, almost contemporary with the events described, so detailed and reliable is their information."

Viewed in tabular form the parallelisms derived from the records of Israel and Egypt appear to be too consistent and too complete to be founded on mere coincidence. Even if the schedule were only a working theory, it would comprise at least a striking series of synchronisms. But the fact that it is

derived directly from an examination of the original documents imbues it with a scientific value. Moreover, it satisfies the three fundamental conditions of the problem. In the first place, its basic date, the year of Joshua's invasion, is deduced from the only extant tradition preserved in the Biblical records; secondly, it fulfills as we saw at the outset, the existing archaeological requirements; and thirdly, the chronological outline which depends upon it is found to agree closely with the data embodied in the earliest sources of the Judges. It is therefore possible to accept with confidence the date in question, 1407 B.C., as the nearest available approximation to the opening year of the Book of Joshua, and as a basis for the chronology of the Book of Judges" (pp.65,66).

It is not generally realized by Bible readers that the land occupied by the Israelites was, even in the times of Joshua and Judges, a part of the Egyptian Empire. The making of this fact known is one of the objects of the book. Speaking of these two books of Scripture Garstang says:

Read as incidents in the history of the Egyptian Empire, these narratives become imbued with a fuller meaning and their discontinuous character becomes less apparent. Compared with our knowledge of other portions of the Egyptian Empire, the records concerning the Israelites appear in fact to be exceptionally full and reliable. Not only do the numerous recorded episodes find their natural setting inside the broad outline derived from Egyptian sources, but their historical value is enhanced by chronological coincidences at various epochs, seen, for instance, in the intervention of Beth Anath in the reign of Rameses II (Judges 3:31), and the disturbance in southern Palestine in the first year of Seti I, in the addition to the general correspondence of the alternate periods of rest and unrest described in the opening section of this volume. Moreover, the narrative gains interest and clearness from the fact that it can now be plentifully illustrated from contemporary materials, and this advantage will increase all the time with the progress of archaeological research.

Turning over the pages of this volume in a critical but common sense frame of mind, we find no reason to doubt that the historical narrative contained in the Books of Joshua and Judges, so far as it was derived from the old sources, J and E, was founded upon fact. Further, in view of the remarkable accuracy and fullness of topographical detail in the earlier portions of the Book of Joshua, and the parallelism of certain passages in the Book of Judges with contemporary Egyptian archives, it is difficult to believe that these records were not written until the ninth or eighth century B.C., to which period the early documents, J and E, are attributed, that is, from 300 to 500 years after the events described. . . . It would seem indeed probable that the religious leaders of Israel, soon after their entry into Canaan, adopted the system of writing already well developed in the land, and commenced at any rate a series of sacred archives. The old text, which we have found in all other respects so trustworthy, implies clearly that Joshua set down in writing at Shiloh the description of the tribal portions, and later at Shechem the terms of

the covenant to serve Jehovah which he made there with the people (pp.341,342).

Here is a reliable testimony from a critic and a scientific investigator that the histories in Joshua and Judges are statements of fact, written down at or near the time they occurred. The greatest event recorded in these books is the crossing of the Jordan by the Israelites. No matter which way the unbelievers in these records turn, they have to admit that the Jordan was crossed by the nation, with the exception of parts of the tribes who chose their portion of the inheritance on the East side of the river. It was not at a time of low water, but the river was overflowing its banks. Professor Garstang suggests that a huge cliff fell into the river and dammed it up for the people to pass over. But it would be a miracle that this occurred at the precise moment it did, just when the feet of the priests touched the water.

Unbelievers may denounce the records of the early books of the Bible, but this book shows that Joshua and Judges are records of real history. If Garstang were a preacher or a theologian, the critics would ignore his book as they always do the writings of such men, no matter what their scholarship. But here is a critic accepting—indeed, forced by his personal investigations to accept—the truth of these two books of Scripture. The whole tone of this work is entirely at variance with multitudes of critical writings. He writes like one who has caught a vision of the truth of Scripture, and is awed by it, so that there are no flippancy and no flings at anything in the Bible. The argument is that men writing hundreds of years after the events they claim to record as true, such writers, having no written records, could not have written the truth. But Garstang proves that the writers of two of the books did nar-

rate facts, and it follows that the one who described the Exodus, the residence in Egypt, the going down to Egypt, and the history in Genesis also must probably narrated facts.

The offense is that so much was ascribed to God speaking to Moses and others, and this unbelievers will not admit; so they invented the document theory with its various unknown authors. A simple proposition delivers us from the thrall of the document theory. The variations in the style of the Pentateuch *do not indicate various authors, but different subjects*. This simple proposition delivers from the snares of that theory. Seeming contradictions and discrepancies can in every case be more simply explained by believing scholarship than by the cumbersome array of writers imagined in the document theory.

For many years unbelief has rejected the narratives of Joshua and Judges, while faith has accepted them as real and true. Now research has proved them to be true. Every discovery in Bible lands indicates that the Pentateuch is historical. Proving Joshua and Judges to be historically true goes a long way toward proving the Pentateuch also to be historically true. Not that any amount of proof will convert unbelief into faith, but it makes unbelief more inexcusable. That Israel crossed the Jordan cannot now be denied. Nor can the Exodus; unbelievers have to face two miracles. Thus the document theory is no longer an excuse for not accepting the work of the God of the Bible. Archaeology proves the record of His work to be true. What will unbelievers do with these facts?

*Toccoa, Georgia*

Dr. Garstang's book was reviewed in the November (1931) issue of this magazine, but we are glad to print Mr. Newton's able analysis.—*L. S. K.*

## Robert Eisler's "The Messiah Jesus"

REVIEWED BY PROFESSOR H. W. MAGOUN, Ph.D.

**The Messiah Jesus and John the Baptist:** According to Flavius Josephus' recently rediscovered **Capture of Jerusalem** and the other Jewish and Christian Sources. By Robert Eisler, Ph.D. With forty plates, including reproductions of the inedited Russian, Rumanian, and Hebrew MSS. and kindred documents. English Edition by Alexander Haggerty Krappe, Ph.D. Lincoln MacVeagh, The Dial Press, New York. 1931. Pp.xxviii + 638. Appendices xxv. Index.

It must not be supposed that this book is intended as a recognition of the messiahship of Jesus, for the word Messiah is here used merely as an adjective to indicate the Jesus meant. The avowed purpose of the volume is to find out the truth, the said truth being in reality whether Jesus was a myth or an actual historical character. He settles that point to his own satisfaction and incidentally



demolishes the myth theory completely.

A citation from the book appeared in the December number of this journal on page 646, along with several statements concerning it, but it may be well to review it a little further, since it is the most ambitious, as well as the most learned, attack on Christian documents and beliefs that has yet appeared. In assailing the passage in Josephus, the author has this to say:

What we hope to have established, then, is the existence of alterations and modifications of the text since the time of Eusebius. From the fact that the latter himself does not quote a standard text, it follows further that no such text existed in the fourth century, and that even before that time the famous passage was constantly subject to emendations and corrections. This result is in full harmony with the fact that Origen had before him a thoroughly "unorthodox" *Testimonium* which must have been altogether different from the one drawn on by Eusebius. The text tradition consequently proves that a genuine Josephus text hostile to Christ has been reworked by Christians. It does not prove at all that the passage is *in toto* a brazen interpolation, for there exist no MSS. of the *Antiquities* lacking altogether in the celebrated passage, xviii.3.3. Nor is there any ground for supposing that such ever existed. (P.47).

How such changes could be made without leaving the remotest trace among either Jews or Christians, he does not deign to explain. As a matter of fact, he could not account for such an impossibility. Jews have long memories, and they are amazingly accurate. Tampering with a Jewish document by Christians would never escape notice or condemnation. He is frank enough to admit that for "fully 1,200 years" (p.36) the passage was not questioned. He also adds that every extant Greek manuscript has it in its standard form, and a little later (p.39), that the passage has been erased in some Hebrew manuscripts.

As the evidence that Eusebius quoted from memory is unmistakable, his plausible arguments go to pieces the moment all the facts are known. A few slight verbal variations are found in the three places where Eusebius quotes the passage, but they mean nothing more than that his memory was not as exact as a printed page. To make it mean more is special pleading, and to call his items proof is worse. Further explanation is given in the December article.

He insists that Josephus was a reprobate (pp.22ff., etc), and proceeds himself to reconstruct a part of the "Lost Halosis," the book mentioned on his title-page. He even goes so far as to say:

There actually exists no Josephus MS., Greek, Latin, Aramaic, Hebrew, or Arabic, which does not show clear traces of Christian interpolations and deletions (p.187).

The clear traces are all subjective conclusions, in which the wish is evidently father to the thought, since no Christian mind would ever be able to see them, to say nothing of the impossibility of the thing being done without leaving a trace in the documents of the time. Some mention would have been made by some one, if the thing had ever taken place.

It is, perhaps, not to be wondered at that he has such notions, since he himself has not hesitated to do extensively what he accuses Christians of doing to the documents. He interpolates freely to get his supposed original Josephus, and takes liberties with Christian texts which make one gasp with amazement. If an unwarranted assumption is treated as if it were an historical fact, the presumption is that he was so determined to have it so that he actually came to believe that it was so.

The Greek contains a denominative verb from Hermes, the "Expounder," whose business it was to explain to men what the gods wanted. When compounded with a preposition, that verb may mean "translate," but our author renders it "translate" to suit his purpose, even if it never means that in its simple form. A little thing like that never stops him! The patronymic, Bar-Jona, becomes in his hands a word meaning "extremist." But even so that sense may be merely an added one to a common use of Bar-Jona to designate followers of John Hyrcanus, who was an extremist. Alternate possibilities do not interest him.

He would have John the Baptist regard himself as the Messiah, a notion that seems puerile from a Christian standpoint. And if he cannot understand how it was possible for Josephus to write the *Christos* passage with the possible addition of two words that might easily drop out without attracting attention, what will he do with the notorious *Talboth Jeshu*, which freely admits several times that Jesus cured lepers and raised the dead, although its whole object is to discredit Him utterly? It does claim that He did such things with the help of magic, using *ha Shem*, the ineffable Name, for the purpose, but that means little.

He would make Jesus out to be a pacifist,



and yet a party to, if not a leader in, an insurrection at the time of his crucifixion. Other statements are made that match this one, and his assurance in dealing with mat-

ters as he does is something to excite the wonder of an unbiased reader, who, as he sees things, ought to agree with him!

*Belmont, Massachusetts.*

## Reviews of Recent Books

**The Religious Control of Emotion.** By Wayne Leys, Ph.D. Ray Long & Richard R. Smith, Inc., 12 East 41 St., New York. \$2.00.

One cannot be sure that the reader will derive much profit from this volume, with all its seeming erudition. The author's approach to the gist of his subject is very roundabout. Long before he gets at his real subject, one has grown weary of apparently irrelevant material; and even when he seems to have reached the pivotal matter, the proposed solution seems to be obscure. Just how religion is to control emotion is still an open problem to the reader. We would think the problem might easily be solved and clearly stated, perhaps in this way: When a person is regenerated by the Holy Spirit, according to the Word of God, his will is freed from the bondage of sinful emotion, and a new moral and spiritual power is imparted to him, and thus he is able to exercise control over his sinful emotions. Our author does not make any such statement. He is a liberalist in religion, and in some cases makes derogatory remarks about the sayings of Christ and the statements of the apostles. He severely criticizes the orthodox churches, calling them "sects." He pronounces stern judgment on "conservatism," and yet partly takes it back by saying that conservatism is necessary to hold in check a disposition toward radicalism. He shows that he has not had much contact with people who have been genuinely converted, or he would not charge them with selfish individualism; for the result of a true Christian conversion is always concern for the welfare of others. Think of a person who is a scholar talking about "the self-satisfied aloofness of the saved man" (p.176). He also uses such language as this: "the alternately bombastic and underhanded methods of the Anti-saloon League and the lobbies of the Methodist and Catholic churches." A note on the jacket of the book says that it "offers a system and suggests a technique for liberal religion." But a reading of the whole book, we must confess, does not clear up the matter. The usual charge of "ignorance" is flung at people who hold the orthodox faith.

**The Prayer Life and Teachings of Jesus.** By Albert C. Wieand, Th.D., D.D. Fleming H. Revell Co., 158 Fifth Ave., New York. \$1.75.

Here we have a thoroughly good book by the president of Bethany Biblical Seminary, Chicago. No one could write such a book, and prove himself so loyal to the Bible, without having had a definite experience of the saving power of Christ through prayer. Dr. Wieand sticks close to the gospel narratives. His method is somewhat unique, so that he has made a real contribution to the interpretation of our Lord's teaching concerning the vital matter of prayer. It is interesting to note how much our Lord said about prayer in so many different circumstances. Thus there is a place for prayer under all conditions in the Christian's life. The book is very good for the general reader. By its method of questions and its various sub-divisions, it might also be used as a textbook in Bible classes. How varied are the contents of the book may be seen from the fact that it has forty lessons, some of them of considerable length. There is also a valuable appendix entitled, "Christ's Philosophy of Prayer in Outline."

**The Partiality of Jesus.** By E.C. Comfort. Wm. B. Eerdmans Publishing Co., 234 Pearl St., Grand Rapids, Mich. \$1.25.

A rather queer title for a book, but it is all right, and is also arresting. The author, by his own confession in his foreword, was wonderfully rescued from an evil life and made a new creature in Christ Jesus. His heart is filled with gratitude to God for His goodness and His grace, and his book has been written to express the author's gratitude and to bear testimony to others of the saving power of Christ. What he means by his title is that *sinners* are our Lord's *favorites*. He goes through the gospels and shows that Christ always showed "partiality" for sinners whom He came into the world to save. Our author certainly makes out his case, looked at from his viewpoint. Jesus said: "I came not to call the righteous, but sinners to repentance." You will be interested in the striking titles of the chapters of



this book, all of them made good by abundant evidence from the Word of God: "His Favorite Friend: the Sinner;" "His Favorite Book: Deuteronomy;" "His Favorite Name for Himself: Son of Man;" "His Favorite Title for God: My Father;" "His Favorite Place: Olivet;" "His Favorite Time: Evening;" "His Favorite Voice: Loud;" "His Favorite Attitude Toward Man," Thus, while our Lord was "partial," His partiality extended toward all men, because all are sinners and because He came to save all. Mr. Comfort has written a unique and inspiring book, in which he magnifies the grace of God and at the same time upholds His holy law.

**The Origin and Growth of Religion: Facts and Theories.** By W. Schmidt; translated from the German by H. J. Rose. Methuen & Co., Ltd., 36 Essex St., London, W.C.2, England. 15s.

This book has already been reviewed at considerable length in these columns by our friend and contributor, Dr. W. Bell Dawson. We wish to add our own testimony to its value and timeliness. Having read it from beginning to end, we must pronounce it a unique piece of scientific literature. It must not be supposed, however, that the author directly advocates the Biblical doctrine of the origin of religion. He goes just as far as empirical science leads him, then stops short. But from the premises he has established by the scientific method, we may draw the only logical conclusion, namely: that the Bible gives the true account of the beginning of religion with *genus homo*. Our author, however, does not draw that conclusion. As far as mere science goes, he says that the ultimate origin of religion cannot as yet be determined; the data collected are not yet sufficient.

In what, then, does the significance of this volume consist? We give the gist of the argument as follows: Our learned author canvasses all the evolutionary theories regarding the origin of religion, and does it in a very detailed way. He examines the theories of Herbert Spencer (the ghost theory), of Andrew Lang, of E. B. Tylor (animism), of J. G. Frazer (in *The Golden Bough*), the star-myths, totemism, magism, dynamism, astrolatry, and all the rest; but he finds that all of them are *later developments and corruptions* of the most ancient religion, which he calls "primitive monotheism." Then he goes into a minute historical survey, in which he finds that the "primitive cultures" are historically the oldest and the earliest. But it is these

primitive people who have the clearest and purest conceptions of the Supreme Being (whom he often calls "the High God"). Many of them worship Him alone, and do not worship other gods. Many of them call Him "Father," and believe Him to be righteous, all-wise, all-powerful, everywhere present, and assign to Him other attributes that can belong only to Deity. Now, this was the *primitive* religion, as far as science can determine. The other forms of religion, such as fetishism, totemism, animism, etc., come later and are degenerate forms. But, as has been said, Dr. Schmidt holds that science has no data by which it can go back of these "primitive cultures" to the ultimate source and origin of their religion.

Here, we hold, the Bible steps in and fills up the hiatus. And logical reasoning supports the teaching of the Bible. Since the primitive culture, with its doctrine of monotheism, could not have evolved from the later, lower and more degraded forms of religion, there is no way to account for this wonderful monotheistic doctrine than that it was originally revealed to the primogenitors of the race. At all events, the Biblical account gives the only adequate explanation of all the facts in the case. Biblical history also adequately accounts for the preservation of monotheism through all the generations from Adam, Noah, Abraham, Moses, and the Hebrew prophets down to Christ and His apostles; while Christian history since that time brings this doctrine of one God down to our own day. We have simply drawn the inevitable conclusion from the premises which Dr. Schmidt has established by his scientific and historical researches.

**The Course of Christian Missions.** By William O. Carver, D.D. Fleming H. Revell Co., 158 Fifth Ave., New York, N. Y.; also Chicago, London and Edinburgh. \$3.00.

The purpose of this book is to give a history and an interpretation of Christian missionary work. The author has accomplished his task well in many ways. He aims to give a comprehensive view of the whole missionary movement. In the first three chapters he treats of the ground, the background, and the founding of missions. By its very nature Christianity must be a missionary religion. "Can we whose souls are lighted with wisdom from on high, can we to men benighted the lamp of life deny?" sang one of the missionary poets.



Dr. Carver traces the history of the missionary endeavors of Christian people. He begins with New Testament missions, and then recites the record through the centuries up to "the modern evangelical era," introducing "Carey and the new epoch." Then he tells about missionary work in the various countries of the world. It is a comprehensive survey, and may be read with much profit. The closing chapter gives "a survey of the modern evangelical period." At the close of the book appears an extensive bibliography for reference and further study.

Of course, no history of so great a subject even in a good-sized and closely printed volume, as this one is, can be satisfactory to everybody. For example, we find no mention of the missionary work of the American Lutheran Church in India, China and Japan, and only a very casual reference to the United Lutherans in connection with African missions; yet, by applying to the various Lutheran publication houses, many interesting and valuable books on Lutheran missions might have been secured. The vast efforts of the Lutheran churches of Europe receive very scant reference. However, Dr. Carver's book covers a wide field, and imparts a vast amount of useful information, and ought to spur the churches of the world to greater effort to extend Christ's kingdom.

**Tramping Through Africa.** By William J. W. Roome. The Macmillan Co., 60 Fifth Ave., New York, N. Y. \$5.00.

The great African continent is a fascinating land for adventurous travellers as well as an attractive field for missionary effort. Those of us who cannot travel in that country may do the next best thing: we may read the narratives of those who have had that privilege. Perhaps we get almost as much pleasure out of such reading as we would if we had the actual experiences, because we need not suffer the hardships of travelling in places that are hard to negotiate. If you want to read an interesting story of tramping through Africa, get this book. The author describes a dozen crossings of the dark continent. At places his narrative may be a little tedious, because he dwells on unimportant details. You want him to get back into the wilds and tell us about the people, their customs, their religion, their modes of life, their hunting of the wild beasts, and especially the effect of missionary work among them. But the author gives you plenty of adventure and description before you have read

his 325 pages. His story of the climbing of Mount Kilimanjaro is especially vivid and interesting. In places he has much to say about the devastations caused by the World War, which greatly affected the colonies and mission stations of the continent. The book is lavishly illustrated with pictures made from photographs. A map shows some of the routes traversed by the traveller. You can see how he winds about through the great Africa areas. Through all his book he has many words of praise for the devotion, earnestness and general wisdom of the missionaries who are giving the gospel to the natives. Many cases of individuals and communities being transformed by the power of the gospel of Jesus Christ are described. The author indulges in no innuendoes or criticisms regarding the work of the self-sacrificing missionaries.

**Are all Christians Baptized with the Holy Ghost at Conversion?** By T. J. McCrossan, B.D. Published by the author, 4138 Brooklyn Ave., Seattle, Wash. Paper cover, 50c.

The author of this brochure is well known to us through his book, *The Bible: Its Christ and Modernism*, which was reviewed by us some years ago. In that review we said, "If ever Modernism has received a crushing blow, it has received it in this book." The price of the book is \$1.00, and can be gotten at the above-named address. This last book by Mr. McCrossan is of a different character, and is not addressed to Modernists especially, but to all Christian people. He answers the question of his title in the negative, and holds that Christians are not necessarily baptized with the Holy Ghost at their conversion. They are only pardoned and assured of their salvation in Christ, but afterward must receive a special spiritual baptism, so that they may witness effectively for Christ and be clothed with spiritual power. He cites many Biblical passages in favor of his view and presents many arguments. The book is certainly worthy of study.

## Additional Literary Notes

A POWERFUL argument against evolution and its invariable camp-follower, Modernism, is a pamphlet entitled *The Dogma of Continuity*, by Lt.-Col. L. M. Davies, issued by the British Bible Union, 4 Longdown Lane, Ewell, Epsom, England. Single copy, 2½ pence. The author shows conclusively that the whole theory of evolution



is based on the dogma that all things are going on as they always have been, and therefore there is no place for divine intervention. This view, if it were true, would simply cancel Christianity. But our author shows that it is not only anti-Biblical, but also anti-scientific. The pamphlet is certainly worth reading, as it is logical throughout, and is written by a trained geologist.

Another booklet, published by the British Bible Union, is entitled *Russell, Rutherford and "The Harp of God,"* the author of which is Rev. C. Leopold Clarke, whose book on *Evolution and the Break-up of Christendom*, was favorably reviewed in these columns some months ago. His pamphlet is an *exposé* of the errors of "Russellism," or what now goes by the name of "The International Bible Students Association." Price, 2½ pence.

During his life time, our valued friend, Dr. T. C. Horton, issued a most helpful booklet on *The Wonderful Names of our Lord*. This book has run into the second edition. We also desire again to recommend Dr. Horton's book on *The Potency of Prayer*. Price \$1.75. The price of the first-named book is \$1.00. We have received a pamphlet by Dr. Horton, issued several years ago, bearing the title, *Forty Names of Satan*. This is an instructive booklet on Satanology, and shows how much men should be on their guard against the wiles of the evil one. The book contains a record of the acts of Satan and "A Brief Biography of Satan." Send your orders for these publications to the Fundamental Christian Book Center, 122 Pacific Ave., Long Beach, Calif.

We have received a proof-sheet of a notable paper which Douglas Dewar read before the Victoria Institute of Great Britain last March. It will no doubt be included in the next annual volume to be issued by the said Institute, an organization of a scientific character which is set to uphold the Christian faith, and been operating effectively for many years. The paper is entitled "The Limitations of organic evolution." It is a strong paper, and, in a technically scientific way, shows that it would be impossible for one phylum, class, order or family of animals to be evolved into another by natural processes. Just think of it for a moment—how could a land animal, with its pelvis, its rear legs, its light tail, etc., ever have been converted

into a whale whose rear parts are so powerful and are differently constructed? This is only one example among many that are pointed out, with attention to minute details, by our scientist.

It will be remembered by our readers that Mr. Dewar is the author of a valuable book entitled, *Difficulties of the Evolution Theory* which was reviewed and commended in this magazine for December, 1931. In a personal letter Mr. Dewar says:

You will doubtless be interested to hear that Mr. G. A. Levett-Yeats and I spent much time last year in going through palaeontological literature in order to ascertain the number of mammalian fossils that have been discovered. We are surprised to find how numerous these are. Some of the figures compiled by me are given at the end of my paper. In the joint-paper we have made out a list of all the living genera of mammals of which fossils have been found. An analysis of these shows that we know as fossils 100 per cent of the mammalian genera now inhabiting Europe and 90 per cent of those living in North America. Thus, so far as it is possible to disprove a theory, our figures disprove evolution.

Our friend's argument, we take it, means this: As we find all the mammalian genera, represented by fossil remains, living today in Europe, that fact proves that there has been no evolution of those genera since those ancient animals lived and were turned into fossils. The same thing is practically true of the situation in North America. When the next annual volume containing the proceedings of the Victoria Institute is published, we hope to be able to secure a copy, and will then indicate to our readers where it may be gotten. It will contain Mr. Dewar's paper and many other valuable articles from noted men of science.

The scholar is a very useful person. We are moved to offer this remark on account of the receipt of a scholarly pamphlet by Professor William Moenkemoeller bearing the title, *The Festivals and Sacrifices of Israel*, published by the Concordia Publishing House, 3558 South Jefferson St., St. Louis, Mo. The author has made a thorough investigation of the Mosaic regulations. His reasons for issuing the pamphlet are three: 1. Much is said about these festivals and sacrifices in the Bible; 2. They shed valuable light on Israelitish history; 3. They point to the sacrificial death of Christ. The booklet is certainly an informative and exhaustive study, and indicates clearly the vital connection of the Old and New Testament dispensations. Price 20c.